

THE  
AMERICAN AND FOREIGN  
CHRISTIAN UNION.

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VOL. IV.

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No. I.

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TO OUR READERS.

With the present Number commences the Fourth Volume of THE AMERICAN AND FOREIGN CHRISTIAN UNION.

Our readers will perceive that considerable improvements have been introduced into the plan on which this periodical has been conducted.

A type one size larger, in the several grades, is to be hereafter employed. This will render the work more legible, and give it also a more agreeable appearance.

The work will contain 48 pages per month, and make a volume of 576 pages at the end of the year.

The reader will perceive that a much greater variety of matter has been introduced, and yet all the subjects relate to the proper objects and work of the Society whose Organ this Magazine is.

In particular we would call the attention of our friends and patrons to the Foreign Correspondence—especially the letters from Chile, Northern Italy, Germany and Sweden. We intend to make this department of our Magazine full and interesting, and we shall have the means of doing it.

We have given more space than hitherto to the movements and doings of Rome. It is important that our Protestant Churches should be well acquainted with her schemes, both in our country and everywhere else.

We shall be able hereafter to reserve a proper amount of space for a Juvenile Department. In the present Number we have commenced a series of Conversations between a Father and his two Sons, which we trust will be found to be interesting and instructive.

Our Miscellaneous Department will always embrace a couple of pages at least, and contain such things as it may be worth while to have in a form in which they can be preserved. Every one feels often at a loss in regard to many valuable items of knowledge bearing on the state or progress of Religion and the best interests of mankind, which he has seen in the newspapers, but which he could not preserve. It is our intention to make our Magazine a sort of *repertory* for valuable paragraphs of this sort.

We shall be enabled to give greater fulness to the reports of the operations of our own Society, as well as to the notices of kindred Associations, wherever their field may lie.

The Sketches of the Churches at home, and of the Religious condition of Foreign Countries, we shall give as regularly as we may be able.

The portrait of the late venerable and truly excellent Dr. Milledoler constitutes the appropriate embellishment of this Number. We are happy to learn that our determination to give more printed matter and fewer illustrations meets with so general an approval on the part of our friends.

And now we ask our friends to read this Number carefully through, and, considering it as a proper specimen of what every succeeding Number will be, if we can make it such, (as we sincerely hope to do) to say, Whether they do not believe that the work—making annually a large volume full of valuable information—is worth the *dollar* which it costs and the postage of six cents? If they think that it is, then we have two favors to ask of each of them: 1st, to see to it that his own subscription be paid in advance, and 2d, that he endeavor to engage his friends and neighbors to take the work. Unless we have a greatly augmented subscription list, the Society will be in danger of losing money by increasing the size of the work—as experience has fully shown—a result which every friend of the Society would deplore.

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We beg the serious attention of our readers to the following document, which the Board has just ordered to be published in a tract form, and to be circulated as extensively as possible. We shall be happy to supply our friends with as many copies in that form as they may desire.

# A SHORT PLEA,

IN BEHALF OF

## THE AMERICAN AND FOREIGN CHRISTIAN UNION.

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The American and Foreign Christian Union was organized May 10, 1849, in the city of New-York. It has taken the place and assumed the responsibilities, and is doing the work of the Societies known as, "The Christian Alliance," "The Foreign Evangelical," and "The American Protestant" Societies.

Its object is to diffuse and to promote the principles of religious liberty, and a pure Christianity, wherever a corrupted Christianity exists.

The field of its operations is, therefore, within the boundaries of Christendom, and it comprises immense multitudes of people of different languages, and of various grades of civilization.

Its members are of various Evangelical denominations. In conducting its affairs, the following principles are faithfully observed, viz.

1. All donations made specifically for the work in the Home or Foreign field are faithfully expended in that field, in strict accordance with the wishes of the donors.

2. In the employment of laborers at home and abroad, sincere piety, proper talent, and the possession of other qualifications necessary for the place and for the work contemplated, determine the choice of the Board, irrespectively of the ecclesiastical connections of the candidate.

3. In its operations abroad, the Society acts, wherever it is practicable, through the organizations, societies, boards and committees, on the ground.

4. In publishing Books, Tracts, &c., the Society neither publishes, nor circulates, nor aids in publishing or circulating anything that is of a sectarian character.

5. When it becomes necessary for the Society's missionaries to organize churches, whether at home or abroad, those churches are at liberty, when fully established in the faith of the Gospel, to connect themselves with such evangelical denominations as they may prefer.

6. In prosecuting its great work, the American and Foreign Christian Union cheerfully extends its aid to the several branches of the Church of CHRIST, which are found within the sphere of its labors.

It is impossible, in the brief space of a few pages (the limits of this article) to present all the arguments, or even all the most prominent ones, which commend this Institution to the confidence and liberal support of Patriots, and evangelical Christians. But, for those which are specified, a candid consideration is respectfully solicited, and the reader is requested to allow them that influence which their worth,

and the importance of the subject to which they relate, demand. We submit now the following only, viz.

1. *The Society presents to the observation of the world, a practical union of evangelical Christians, of different denominations, harmoniously engaged in the defence and propagation of the Gospel.*

One of the most effective popular arguments used by Roman Catholics against Christianity and Protestantism, are the number of sects, and their apparent opposition to each other. To take this argument from them, by a practical union of the sects, in labors designed to propagate the Gospel in its purity, is surely worthy of an effort on the part of every disciple of the SAVIOUR: for it has ruined its thousands, and kept multitudes from escaping from the power of the "Man of Sin." In matters essential to salvation all the followers of CHRIST are agreed, and whatever illustrates that fact does a service both to religion and mankind. On this ground, if there were no other to commend it, and if no other good were connected with it, the Society would be well worthy of support. All the leading denominations of the country are represented in it.

2. *The Society occupies a field of great extent and importance, to whose culture no other Society is mainly devoted.*

The Societies which were dissolved, in order to its formation, were the first in this country to engage in efforts to reform the corrupted parts of Christendom. In taking their place, it entered an extensive field, and which no other Society had been formed to cultivate. It has, therefore, a place, and a work, of its own, distinct or separate from all others; and if the representations of the Scriptures are to be relied on, concerning the ultimate triumphs of the Gospel, and the things which are to precede and accompany it, the work of this Society is indispensable, and in point of importance, is second to none which can engage the prayers and the labors of Christians. *Shall this Society then languish, for want of support? IT OUGHT NOT.*

A few denominational Boards, indeed, have, of late, done something in this field, but their efforts in it are but incidental, or collateral, to their main design. *They are organized for other purposes, and their principal labors are expended on other objects, and in other fields.* Upon the friends of religion, therefore, a vast weight of responsibility rests in regard to this field. If cultivated and reclaimed to CHRIST, its resources will be of inestimable worth to HIS cause, but, if neglected, the loss will be correspondingly great and deplorable. In the providence of GOD a Society is now formed for the culture of this field, and through it an opportunity is given to every one to discharge his duty to its perishing millions. Why has GOD now opened this door to this great field, to which there was before almost no access? Doubtless it is that it should be entered, and the needful work be done.

3. *The Society seeks the salvation of people whose numbers are immense, and whose religious condition is extremely unhappy.*

The aggregate population of Christendom is not far from 340 millions of souls. Of these, not more than 85 millions are Protestants. TWO HUNDRED AND FIFTY-FIVE millions therefore, a number exceeding one fourth part of the human race, have but little of Christianity, except the name. If there is anything in numbers, then,

to enforce the claims of any people, the obligation in regard to these (at best but semi-christians) is of the first magnitude.

But their moral and religious condition gives special weight to the obligation to seek to do them good. The masses are uneducated. A great proportion of them can neither read nor write. The standard of morality, among them, is extremely low—many of the most flagrant vices and crimes being openly encouraged. They have few evangelical teachers, and the distribution and reading of the Scriptures is generally prohibited. The Sabbath is extensively profaned, by military parades, political elections, theatrical amusements, and such like things, and they are taught to rest their hopes for Eternity on the intercession of the VIRGIN MARY, or of some of the Saints, or on some works, penances and ceremonies which they have done, or observed, not by the authority of the Bible, but by the direction of a profligate, unscrupulous, and wicked Hierarchy.

And does such a state of things obtain in Christendom? It does. And were the facts in regard to the moral and religious conditions of the people fully stated, the shades, in this picture, would be much darker than they now appear. If then there is any thing in ignorance, depravity, and perishing condition where many millions are involved, to stir the heart of benevolence, and to impose an obligation, it may be found here. What, then, is one's duty in regard to the Society which seeks the salvation of these people? Undoubtedly it is to aid it in its glorious work.

4. *The Society is fitted for the work for which it was designed.*

The work of the American and Foreign Christian Union, in many respects, is quite unlike the work which other benevolent Institutions are called to perform. The people whom it would benefit are not avowedly Pagans, nor are they unconverted Protestants—easy of access and open to conviction, when the Gospel is preached to them,—but they are a peculiar people. They have a false and ruinous system of religion, to whose forms they are strongly attached, and in whose efficacy they confide, and by whose Priesthood they are strongly prejudiced against all orders of Protestants. They are, therefore, most difficult of access. They are also of different languages. They have been trained under different forms of civil government, and they have many different views of men and things. They are in many things, and especially in matters of religion, a *peculiar* people; and, in order to obtain their confidence and gain a hearing, and do them good, a *peculiar literature*, and missionaries of *peculiar* qualifications, and training, are needed. But, for all this the Society has made provision. It has a Publication as well as a Missionary department, and its books, and tracts, as well as other issues, are carefully adapted to the state and wants of those for whose good it was organized. Its missionaries now preach the Gospel in the German, Swedish, French, Spanish, Portuguese, Italian, Irish, and English languages, and are much encouraged by the success that attends their labors.

5. *From the nature of the case, the hope of comparatively early and valuable returns, to the cause of Evangelical Religion, is warranted for all the outlay on the part of the Society.*

In view of the value of the human soul, one convert to CHRIST would amply reward all the labors by which it was procured. But all converts are not equally useful or important to the SAVIOUR'S kingdom. Some portions of the human race

from the moment of their conversion to Christianity, by reason of their civilization and their relative influence, are prepared to be valuable auxiliaries in the work of spreading the gospel; while converts from among savage and barbarous tribes require no inconsiderable outlay upon them, in the way of intellectual and moral training through a long series of years. The labors of the American and Foreign Christian Union are among those who, if converted, would at once be very useful. Their resources are great, and their geographical relations to the Mahomedan and Pagan portions of the world, give them facilities, for doing good to them, which none others possess. Take up a map and examine their position. With what ease could the Gospel be carried into Africa, and Asia, and the islands of the Oceans too, if Christendom, in all its parts, were evangelical! In such a case, it could be done in a short time, and at little expense. And it is worthy of serious consideration, by every friend of the Gospel, whether economy does not demand that the world's conversion should be sought, very much more than it has been, through the reformation of the unevangelical parts of Christendom. Till the errors, idolatries, and flagrant immoralities of nominal Christian nations are corrected, it seems hardly credible that Pagans and Mahomedans will be persuaded to leave their systems of religion, to embrace what to them at least must appear no better.

6. *Past experience has demonstrated that the other Agencies patronised by the Christian Community were not fully adequate to the work which needed to be done.*

In their respective spheres, and for the ends designed, they have done nobly. They have distributed many copies of the Bible, erected many church edifices, and gathered many congregations, and done much good in various ways. Many of the aged, and the young, the rich and the poor, the learned and the ignorant, have much reason to rise up and call them blessed; and we rejoice in their usefulness, and are happy to do all in our power to augment it: but the end which is sought by the American and Foreign Christian Union is not contemplated by their Constitutions, and they cannot be expected to effect it, nor legitimately to attempt it. Though much of their labors, for the last quarter of a century, has been expended in the United States, how wonderfully has Roman Catholicism increased by their side! It has increased *apparently*, as if no hindrance had been in its way.—Of the population of the city of New York 200,000 are declared to be Romanists.—New Haven, Providence, Newport, Boston, Worcester, Lowell, and many other places in New England, show a large Roman Catholic population. Even in the rural districts the face of Society in New England is rapidly undergoing a change. Strangers are there, and chapels are rising in every direction, where the forms of a hostile religion are observed, and its doctrines are inculcated.

And in the other States of the Union the same thing obtains in the cities, and towns, and country places. Not less than *three millions* of Roman Catholics are now in the land. They have increased with alarming rapidity. In 1790 there were but about forty priests of their denomination in the country. Had they increased only in proportion, as the entire population increased, there would now be 320 of them. But while the population has increased eight-fold, they have increased thirty-four fold. They have now 1,385 priests, besides 421 clerical students. *Their means of aggression are large.* They have 1,411 so called churches, 17 colleges, 29 ecclesiastical and 91 female seminaries, besides various schools and orphan asylums. They have 14 peri-

odicals, German, French, and English, devoted to the propagation of their system and the increase of their interests.

These facts give no support to the idea that "other Societies can do the work proposed to be done by the American and Foreign Christian Union, and that there is no call for its agency." They strongly rebuke it, and establish an opposite sentiment. They appeal in the strongest and most solemn way to every patriotic and Christian feeling, to lend their influences in the encouragement and support of the Society; and they forewarn us of the most terrible evils in store for our land, unless the apathy which has hitherto prevailed upon the subject of Romanism is speedily followed, by appropriate and energetic action in every quarter of it.

This view is confirmed by the recently assumed tone of the newspaper presses which are the organs of the Roman Catholic Church, and also by the official action of its ecclesiastical councils.

Until lately the odious features of Romanism, both in regard to doctrine and practice, were studiously concealed; but increase of numbers, and *incredulity and apathy* on the part of Americans, have led to a partial throwing off of the disguise; and the system is therefore seen here as everywhere else, to be the same intolerant, profane, and wicked system—the unrelenting enemy of the Gospel and of the best interests of man.

Its blasphemous and IDOLATROUS character is exhibited in the proclamation of the Virgin Mary as the Patroness of the United States, and in ascribing to her agency the prosperity of religion in this land.

The Circular Letter, issued by the National Council held in Baltimore in May last, says: "In July, 1847, His Holiness Pope Pius IX. granted to the prayers of the Council of Baltimore, that the blessed Virgin Mary, of Immaculate Conception, should be the special Patroness of the United States. \* \* \* \* \* Let us, to excite our gratitude and love to her, in this month, devoted specially to her service, recount a little of the advancement that religion has made under her auspices during these five years," &c.

What more idolatrous and offensive to God can be found in Pagan lands among the heathen tribes than this? But this is Romanism in part; and if it were fully revealed, it would be seen to be, in its *essential elements*, the Patron of idolatry, and of every form of sin; and, if unrestrained, would fill the land with saints and saintesses, and make them objects of religious worship.

In respect to *Religious freedom*, should it gain the power to dictate to the inhabitants of this country, what may be expected, may be learned from the following extract from the Rambler, a Roman Catholic newspaper, viz:

"Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. The *very name of liberty*—except in the sense of a permission to do certain definite acts—*ought to be banished from the domain of religion* . . . . It is neither more nor less than falsehood. *No man has a right to choose his religion* . . . . None but an atheist can uphold the principles of religious liberty . . . . Shall I therefore fall in with this abominable delusion? Shall I foster that *damnable* doctrine, that Socinianism, and Calvinism, and Anglicanism, and Judaism are not

every one of them mortal sins, *like murder and adultery*? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views *than he has to my purse, to my house, or to my life blood*? No; *Catholicism is the most intolerant of creeds*. It is intolerance itself, for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four, as this theory of religious liberty. Its impiety is only equalled by its absurdity."

Views similar to these are sent forth almost every week by The Shepherd of the Valley, a Roman Catholic paper, published in Saint Louis; and the Freeman's Journal (Archbishop Hughes' organ) in New York, respecting this statement, says: "We willingly endorse every word of it." This is, no doubt, honest. Let Romanism prevail, and the liberties of this country will have come to an end.

Are American Patriots and Christians prepared for a catastrophe like this? Certainly not. And multitudes seem to have no conception that such a thing is hoped for by any; and many will *probably* read with astonishment, and some with incredulity, the statements in this article, which disclose the progress which has been made towards it. But our duty to make them is plain, and also to add, that the progress which has already been made, has inspired the foes of our happiness with strong assurance of success, and emboldened them, in Council, assembled in Baltimore, last May, to proclaim their purpose restlessly to work, and to put forth all their influence, till this Republic is converted into a Roman Catholic country. On this subject, the Circular already alluded to, holds this language, viz:

"God has given us a work to do here in this new world which with boundless energy is just springing into the full expansion of its strength and natural resources. The mission of Catholics is *to convert the world*. Our special and instant mission is *to convert our country*! If we do not succeed, we shall be scarcely in our graves when the deluge of impiety will sweep over the land, destroying both the Church and the State. In truth they do not read the times nor the country aright, who dream that there is any middle course to be pursued. We must give religion to our political liberties, or our liberties, like an unregulated steam-engine, will shatter and dash in pieces, not itself alone, but us also. The United States must become a Catholic country, or it will first of all lose the vague sense of religiousness that still checks its madness; then rush into political radicalism and democratic robbery," &c.

Similar statements could easily be multiplied, but this is sufficient. "While men have slept, the enemy has sowed tares." The general apathy on the subject of Romanism, and the delusive confidence that the ordinary Agencies, for the propagation of the Gospel among Protestants, were sufficient to hold this "Mystery of Iniquity" in abeyance, and divest it of its power to do harm, is seriously rebuked. *These Agencies are not fully adequate to the work needful to be done*, and hence the American, and Foreign Christian Union, at the call of thousands, came into existence, to do a work which none were doing, and thus to co-operate in the world's redemption.

Through the labors of its missionaries at home and abroad, much light has been shed upon the system of Romanism. Many of its benighted adherents have been converted to Christ—and an amount of good has been done which cannot be fully revealed in this life. With ample funds, it is capable of doing vastly more. Instead

of one hundred laborers, ten times that number could be employed in its field, to great advantage; and therefore, though sensible of the extraordinary confidence and patronage which have been extended to it, at so early a day in its history, from a deep conviction of duty, we must earnestly appeal to the friends of the Gospel, and the welfare of our Country, to do MORE, MUCH MORE, FOR THIS SOCIETY ANNUALLY THAN THEY HAVE DONE.

We respectfully ask in its behalf, that the preceeding statements and facts may be candidly and prayerfully weighed. We believe them to be of vast consequence. Too much time has already been lost by the American Churches, in not acting decidedly upon the subject of Romanism, and there is now no time to spare. Every moment is precious, and interests of the greatest value are at stake. The enemy is in the field—is experienced—has made himself strong—is active, wily, vigilant, and untiring, and tens of thousands are coming yearly to his aid from countries of the old world. But notwithstanding all this, by united, prompt, and persevering action on the part of the friends of the Country and the Gospel, our liberties may be sustained, and Evangelical religion extensively propagated.

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#### DR. WILLIAM MARRIOTT, AND HIS LABORS.

We should have given the subjoined notice of the life and labors of this excellent brother long before this time if we could have found room for it. It was written at our request. It will be read with much interest. Dr. Marriott is a layman; an humble, devoted Christian. Without wealth, and with even very narrow means of living, he has by his industry and economy been enabled (through the Divine blessing,) to do much good in Germany. Indeed we know of no man who seems to have done more for the Spiritual enlightenment of the people of that country. His activity and zeal lead him to take hold of almost every good enterprise. Speaking the German language with much facility, and having much talent and tact for discussion and controversy, he enjoys great advantages for the work in which he is engaged. His views are sound and clear on all the great doctrines and duties of Christianity, and his advocacy of both is ever judicious and able.

Shortly after writing the following sketch of his life and labors Dr. Marriott was arrested and thrown into prison at Carlsruhe, in the Grand Duchy of Baden, for doing what in the closing part of his letter he states that he was going to attempt; and this in a Protestant country, under the rule of a Protestant prince! By the energetic interference of Lord Palmerston, who was then in power, he was soon released, for he is a British subject. He is still pursuing his

useful way. May he long live to be a blessing to the German Fatherland, and may GOD raise up friends in Britain and our own country to help him! Heaven gives to Earth no blessing greater than a devoted and able servant of CHRIST to labor for the promotion of His glorious Kingdom. Such blessings are to be prayed for, appreciated, and improved.

"Basle, Switzerland, November 1st, 1851.

"MY DEAR SIR—According to your kind request I take up my pen to give you some account of myself and of my labors in the promotion of the Gospel of our LORD and SAVIOUR.

"I was born in 1808. Both my grandfathers were the executors of the Rev. John Wesley, the one William Marriott, Esq. of Hoxton Square, London, the other Arthur Keene, Esq. of Dublin. My father was engaged in business and was a man of decided piety. He was, in his day, active in the spread of the Gospel, and was possessed of a certain kind of erudition of a practical kind. He set on foot and edited 'The Youth's Magazine,' the first Christian periodical for the young published in London, and which he conducted in conjunction with the Rev. John Campbell, the South African Traveller, during a period of ten years. My father took especial interest in Sunday Schools, one of which he founded, and expended on it upwards of £2,000, and was during many years the Treasurer of the Sunday School Union, presiding at their annual meetings. He was also a Member of the Committee of the British and Foreign Bible Society, at or soon after its commencement; Treasurer of the Stranger's Friend Society; Secretary for a Dispensary Charity School, and connected with various other religious and charitable institutions. From 1825 to 1829 he had great losses in business, and in the latter year lost all he possessed, and this happening a few months before my coming of age, blighted at once all my worldly prospects. My dear father was called to his eternal reward four years afterwards.

"After the change of family circumstances I went to Dublin, and was engaged there in the service of the Religious Tract and Book Society for Ireland. I did not remain there long, returning to England, where I assisted a clergyman in preparing young men for the Universities. I felt, however, from the change of family circumstances, not comfortable, and in consequence of stating to Dr. Steinkopff, of London, my wish to go for two years on the Continent, I became English tutor in the Missionary Institution of Basle.

"When I was nineteen years of age it pleased the LORD to open my eyes to see my lost estate by nature, and to give me to know that I had a participation in His atoning blood. I have had, alas! since then much to make me humble, especially having fallen into worldly company about three years after coming on the Continent, from not having sanctified the LORD's day aright, and partly from my connexion with the University of Basle, at which

I was at the time Lecturer. It, however, pleased my gracious SAVIOUR not to let me long remain in this state, but to renew in me that grace which in His mercy He gave, as also to enable me to give a decided testimony to all my acquaintances, that out of CHRIST was no Salvation.

"I became Doctor of Philosophy at Tübingen, '*post rite comprobata eruditionem*,' and some time after, the Senate petitioned the King of Wittenberg to appoint me Professor, which, however, did not take place, and for which I am very thankful.

"About ten years ago I commenced circulating Tracts, and in 1846, my time was so much taken up in this occupation that I could not attend properly to giving instruction, and was obliged to resolve to give up one of the two, which was no easy matter, having no means of my own. After much inward combat I resolved to renounce giving instruction, and in faith to trust the LORD that He would provide me means. In this I have not erred, although I have often been much cast down. The year after, the Religious Tract Society of London allowed me, and has continued it till now, £25 for travelling expenses, and £25 for superintending the printing of translations of their tracts, the rest of my wants being chiefly supplied by a friend in Scotland. Since, however, I had the pleasure of seeing you at Elberfeld, the Secretary of the Society has informed me that the Committee would allow me for the next year £75 for travelling expenses, and £25 for superintending the press, stating, however, and which I must remark, that it was against the regulations of the Society to appoint agents, so that I am not an agent. I get no assistance on the Continent, last year not 50 francs, on account of my being decidedly opposed to Popery; and my means are so very limited that I am not able to have even a single assistant, doing all myself, even the packing. In my absence a young man, engaged in the day in a counting house, attends in the evening to letters and to the forwarding of tracts.

"Since 1845 I have yearly circulated between 150,000 and 210,000 publications, besides in this time between 7 and 8,000 Bibles and Testaments. The far greatest numbers were put into circulation among Roman Catholics.

"I should now give you some account of my journeys in the last six years for the promotion of the Tract cause, but must be shorter than would otherwise be the case, owing to my being *quite unexpectedly obliged* to make a journey. In the last six years I have been in all parts of Germany, Switzerland, (especially in the German and Italian parts,) the Northern part of Italy a little, different parts of Austria, and in Hungary. In 1846 I visited the German Catholic congregations in all parts of Germany, and was well acquainted with Rongé, Czerski, Blum, and the chief men of note amongst them. In 1847 I visited different parts of Italian and German Switzerland, and published a pamphlet containing an account of Popery in the primitive cantons of Switzerland, where I met with great opposition, so that I felt it

my duty to invite two priests, who most of all distinguished themselves in this way, to a public disputation, which, however, they declined. This pamphlet occasioned my being attacked in the ultramontain papers, and to which I replied in such a manner as soon to silence them. In 1848 I was in Austria and Hungary, and circulated in Vienna about 60,000 tracts. Some notices of this important journey are in the Report of the Religious Tract Society for 1849, in which year I was in different parts of Germany, and which was the case last year, although also a short time in the North of Italy. In 1849 I was especially engaged in opposing Irvingism, and published two little things on the subject. It pleased the Lord to bless them in different ways. One of the congregations of this party was completely broken up through them.

"In the last three years my time has been much taken up with the Sabbath question, having been able, through a friend in Scotland, to offer Prizes for the best work on this subject.

"In the present year my attention has been turned especially to the Apocrypha question, having published five pamphlets on the subject, and having been enabled to offer Prize Essays on the same. I put into your hands a circular printed in English on this subject.

"I am now especially, although I have always been, engaged in labors among Roman Catholics, and in *this moment* have much to contend with. You will recollect my putting into your hand a little pamphlet dedicated to the meeting at Elberfeld, and which contained an account of the abominable treatment of some converts in the Grand Duchy of Baden, and which took place on July 6th, in this year, and from this day being the anniversary of the burning of Huss, the contents of the pamphlet showed that Popery was always the same.

"Four months ago Dr. Alban Stolz, the most popular writer of the Roman Catholic Church in Germany, Author of the 'Kalender für Zeit und Ewigkeit,' published in the Grand Duchy of Baden, where he lives, a pamphlet against my tracts and the Protestant Church, and which is very widely circulated. This has been replied to by Pastor Schmieder of Feldkirk, in Baden, Professor Schenkel, D. D. of Heidelberg, and an anonymous writer. At my request Pastor Ledderhose, of St. Georgien, in Baden, well known in Germany as the author of several works, wrote also an answer of which I have just had 10,000 copies printed in Carlsruhe. It is 24 pages. I have, however, received a letter informing me that the Government has seized nearly all the copies at the printer's, and bookbinder's, and the few sent to parties have been demanded from them. This is the more abominable, as the tract is written in no violent manner, is an answer to Popish attacks on Protestantism, and has on the title the well-known name of the author. The Archbishop of Freiburg was at the time in Carlsruhe, and also

the Jesuits, who commenced there a mission last week. I leave this on Tuesday for Carlsruhe, in order to see what I can do in order to get the copies seized and to take other steps. I have already written to Stuttgart to have a second edition printed there of 10,000, and which I hope to circulate myself before returning here. I expect, however, to have much opposition, especially as I have two new tracts against Popery, which will not please the Government of Baden, the one of them dedicated to the Jesuits, now holding the mission in Carlsruhe.

"It has pleased the Lord, especially of late, to bless my labors among Roman Catholics, as my last letter to your excellent friend, the Rev. W. Hallock, will show. In one village in Baden 53 persons have been hopefully converted, and have renounced Popery. Last year, as the Jesuits held a mission in the village of the converts, I attended the concluding sermon, in which the chief Jesuit preached against the Bible. I called on him the following morning and invited him to a public conference, to which he gave at last a decided refusal. I printed his answer with other facts, under the title, 'Burn the Bible,' being words he used in his sermon. This will account in some measure for the violence of the Popish priesthood in this part of Germany, who have all been recently declaiming against my tracts.

"This, in many respects, imperfect account of my labors, which I write preparing for a journey, will, I trust, in some measure interest you, and enable you to recommend me to the kind consideration of the Society of which you are the Secretary. You will see that I am chiefly engaged in spreading the Gospel of our Lord among Roman Catholics, and that I have, especially now, to contend with the Popish party in Germany, and which I will do, by the grace of God, fearlessly.

"I am, my dear Sir, very truly yours,

"W. MARRIOTT."

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### SYNODICAL ACTION.

At the late meeting of the Albany Synod, (N. S.) that body, having listened to a short address by Rev. M. C. Searle, Agent of this Society for central New York, cordially and unanimously passed the following resolutions:—

"*Resolved*, In view of the great numbers of Papists in our country, and of their great and constant increase by immigration; and of their opposition to civil and religious freedom; in view, also, of the success which has hitherto attended the labors of the Missionaries of the American and Foreign Christian Union in effecting, under God, the

conversion of Papists, that we *heartily commend* that Society to the confidence of our Churches, and recommend that they take up annual collections in aid of its operations."

This resolution is good, and we thank the Synod for this mark of confidence in the Society, and love for the work in which we are engaged. And may we not hope that the Pastors and Churches will give heed to it, and present us that aid which is more "material" than the most commendatory resolutions. Too often have we to lament what the Apostle James alludes to in chap. ii: 14-26.

The Protestant Methodist Conference of North Carolina, at their recent meeting at Fayetteville, after listening to an address from the Rev. Mr. Hovey, our agent, now laboring in the South, passed the following resolution, which was cordially assented to by the rising of the members:—

"*Resolved*, That we, the Members of the North Carolina Annual Conference of the Methodist Protestant Church, do recommend the Society known as *The American and Foreign Christian Union*, of which Rev. George L. Hovey is agent, to the members of our churches, as well worthy of their confidence and support."

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## THE OLDEST CHURCH.

For the American and Foreign Christian Union.

We often hear Roman Catholics speak of theirs as being the OLDEST CHURCH; the "mother and mistress of all churches."—Protestantism they consider a *new Church*, or rather *Heresy*, invented by Luther some 300 years ago, and very wicked.

Now, let us quietly and honestly look into this matter, and see where the truth lies.

When our SAVIOUR had risen from the dead he commissioned his disciples to "go into all the world, and *preach the Gospel* to every creature," Mark. xvi: 15, and commanded "That repentance and remission of sins should be preached, in his name, among all nations, *beginning at Jerusalem*." "But tarry ye" said he "in the city of Jerusalem, until ye be endued with power from on high," Luke, xxiv: 47, 48.

Accordingly, as we learn from the Acts of the Apostles; (which gives us an inspired and infallible history of the beginnings of the Christian Church,) the Apostles immediately commenced to preach

or proclaim the glad tidings of this free forgiveness, through the atonement of CHRIST, to all who repent and believe on Him. Indeed, (as we learn from chap. ii.) the *very day* they were endued with the HOLY GHOST, as promised them, they began to preach at Jerusalem, to the Jews and to the foreigners collected there from all quarters, at the feast of Pentecost, viz. from Parthia and Media, Egypt and Arabia, strangers of Rome and other countries, Jews and Proselytes.

And this was the *beginning of the preaching of the Christian religion.*

The history in the "Acts," goes on to inform us of the great success of their preaching at Jerusalem, how many thousands including priests, were converted to the faith, and how the chief priests and rulers of the Jews tried to prevent and stop them; how they wickedly put to death *St. Stephen*, the first Christian martyr, and raised so great a persecution that all the christians "were scattered abroad through Judea and Samaria, except the Apostles," who still remained in Jerusalem, chap. viii : 1.

"Then they who were thus scattered," the history adds, "went every where preaching the word," verse 4, and thus more people were converted to the faith of CHRIST, wherever they went, and little churches, or collections of Christians, began to spring up in many places; and among others, by-and-bye at Rome.

Philip goes down and preaches in Samaria, and other places. Peter and John, on hearing of his success, were sent to Samaria, and they, after preaching there and in other villages of Samaria, returned to Jerusalem, chap. viii : 25.

St. Paul is converted to the christian faith, and becomes a zealous preacher of the Gospel, first in Syria, Arabia and Cilicia,—then in other countries, being especially sent by God, as an apostle *to the Gentiles*, as St. Peter was *to the Jews*,—as he tells us, Galatians chap's. i. and ii.

The history, in the "Acts," further tells us how the converts were called *Christians* first at Antioch, chap. xi : 26, how, as they and the apostles travelled through various countries, they founded churches.—To these churches they were inspired to write letters or epistles, infallibly teaching the true religion, and way of salvation; and this, by revelation from God; not only for their instruction, but for that of all christians, to the end of time. 2 Tim. iii : 15. 1 Peter, i : 12. Rom. xv : 4.

St. Peter, as his epistles tell us, wrote his first letter "to the strangers scattered through Pontus, Asia," etc. and his second, "to them that have obtained like precious faith with us," that is, *to all*

*true Christians.* St. John writes his Revelations "to the seven churches which are in Asia."

St. Paul, about the year 54, writes his two letters "unto the church of the Thessalonians;" about the year 58 "to the churches of Galatia;" about the year 59 "to the church of God which is at Corinth;" and in the following year "to the same church, with all the saints which are in all Achaia." Soon after, he writes from Corinth, his epistle "to all that be in Rome, beloved of God, called to be saints;" and afterwards to the saints in CHRIST JESUS which are at Philippi, with the bishops and deacons.

Most of these and other churches, to which he sent epistles, he had himself founded. But he had not yet been at Rome, as he tells us: Rom. chap. i. and indeed the history informs us that he was not *there*, till sent as a prisoner. A. D. 62. Acts, chap. xxviii. Nor indeed, do we hear of any of the apostles having yet been at Rome. St. Paul tells us, that about the years 38 and 50, when he was at Jerusalem, he still found Peter, James and John residing there. Gal. chap. ii: 9; that he met St. Peter afterward at Antioch and rebuked him, and when in after years, up to his death, (though he was twice imprisoned at Rome and resided there, the first time over two years, and was beheaded there A. D. 67,) in all his letters from that city, though he sends the salutations of the chief Christians, he never mentions any of the apostles as being there.

Thus it appears from the infallible history and word of God that at Jerusalem, Antioch, Samaria, Corinth, in Galatia, Philippi, Rome, etc. wherever christian converts were found, there they formed churches or associations of Christian converts, and of course; the whole of the Christians, of whatever church or place they were members or residents, made up the universal or Catholic church of CHRIST.

It further appears that one of these churches had been formed at Rome, but so far from being the *oldest church*, or "the mother and mistress of all churches," or any thing of that sort, the contrary is clear; that at Jerusalem was the first church, then at Samaria, Antioch, etc. and by-and-by, at Rome. Indeed, as we have seen, it was the command of our SAVIOUR himself to begin at Jerusalem.

But further, it does not appear of the smallest importance to what church they belonged. The great point was, and now is, to be a true Christian; to have repented, and turned to God, through faith in Christ, and received the forgiveness of sins. Acts, iii: 19. There does not appear the slightest superiority or power of one church over

another; or the slightest preference, of *one church to another*, which church one was a member of.

Each church consisted of the individual christians composing it, with their bishops and deacons. All obtained salvation and free forgiveness, through the atonement of Christ; and all looked up to him as their general and only Head, Eph. i. 22. Col. i. 18. who himself declared "*one is your master. even CHRIST, and ye are all brethren.*" Matt. xxiii. 8.

On one occasion, indeed, when the new churches were troubled by some Jewish converts, deputies from various churches went up to Jerusalem, to consult the apostles and christians who were there; and then they, as inspired by the HOLY GHOST, infallibly settled the matter. But there is no word of *Rome* in the whole business. See Acts, xv.

So far was Rome from being the mother and mistress of all churches.

It was not, indeed, till hundreds of years after this, that the bishop of Rome, proud of being the bishop of the greatest city in the Roman Empire, and the seat of the Emperor, began to *claim* power or authority over other churches; and not, until 600 years after CHRIST, that he began to obtain power, and extend his sway by force, and intrigue; and it was hundreds of years after that before the free churches of other countries consented to receive his laws. Thus it was not till nearly 1200 years after CHRIST that Pope Adrian III issued a Bull, authorizing Henry II, of England, to *conquer Ireland*, on the condition that he would also *force the Christian Church of Ireland to submit to the Pope and church of Rome*, and pay one penny yearly for each house, as Peter's pence, to Rome. Thus were her liberties extinguished, and the "Island of saints," forced to become Roman Catholic.

And thus, by the help of Kings in Europe, the Church of Rome, extended her usurped sway over many christian churches; yet she was far from being truly the *Catholic* or *Universal* church. The Greek, which now numbers about sixty millions of professing christians, not only refused to own the Pope and church of Rome, but in 863 excommunicated the then Pope. Other churches refused to acknowledge him, and so continued, till the Reformation, when many countries threw off the usurped yoke of Rome, and recovered their religious liberties, protesting against the power and corruptions of Rome, and for this were called Protestants.

*Protestant churches*, then, are simply christian churches, in various countries, composed of those who believe in CHRIST, and hold the doctrine of the apostles, just as the early churches did; and, so far from forming a *new church*, they are just the true old christian church, (after having been purified from the errors and corruptions imposed by Rome.) They were, at first, members of the church of Rome, (priests or people,) but by reading the Word of God to find the doctrine of the apostles, they discovered that the church of Rome had, in the course of ages, introduced many errors to increase her power and wealth. These errors or heresies they left off, and thus remained members of the Church of CHRIST purified; and holding only the doctrines of the apostles and early christians, of St. Peter, St. Paul and St. John, and other christian worthies, Luther, then, founded no new church, invented no new doctrine, but simply was one of the earliest to point out the corruption of Rome, though many had done so before him.

It is the *Romish* church, then, that *added* and still retains these additional and *dangerous errors*, that may be called the heretical church: just as a fine painting, or statue, corrupted and defiled by the dust and mould of ages, and daubed over by men, to suit their purposes, would, if cleansed from all these stains, become again visible, and be recognised as the fine and beautiful original. So the Protestant Church, composed of those christians, who, throwing off the corruptions of Rome, again stands forth as the pure free church of the apostles and martyrs; holding their true doctrines, and looking, like them, to CHRIST as their only and living Head. Would they were all true and faithful, as they profess to be!

But while we protest against the corruptions of the Romish church, we sympathize with her people, and earnestly wish that they also, may, like us, see her corruptions, and unite with us in securing their religious liberty, and rejoicing in that *free salvation* which CHRIST hath purchased for all his people.

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### STATE OF THINGS IN CHILE.

We have received the following interesting letter from an American gentleman who has resided for some years in Valparaiso. It reveals a state, or rather progress, of public sentiment in Chile, on the subject of Religious Liberty, which is both remarkable and

encouraging. Surely it will not be long until there will be "an open door" for the entrance of the Truth into that portion of South America, as well as into New Grenada and Brazil. As to a teacher for Valparaiso, we are happy to say that the Board have found a most competent man, who will soon leave for that post. He is a man of fine attainments, and of much experience in the business of teaching; and withal he possesses the right spirit.

As to the History of the Reformation by D'Aubigné, we have to say that Mr. Monsalvatgé, one of our Missionaries, translated the first volume into Spanish five years ago, and it was published by the American Tract Society. He has nearly, if not quite, completed the translation of the second volume, which he has found time to do amid his labors as a Missionary in the Valley of the Rio Grande, Texas.

Valparaiso, Oct. 12th, 1852.

MY DEAR SIR:—The political state of this country is at present tranquil, although there are some judicious persons that express their anxieties about the future course of affairs. This nation differs from those on the continent of Europe, in that it has the constitution and theory of freedom; but there is a good deal of oppression in practice; oppression that constitutions alone can not remove. The government is rather self-elective than popularly elective. The want of all wants is an educated morality in this nation. The people have capacities, but they are not improved by training as yet, nor taught an elevated standard of character. In some sections of the country the state of the common people, as shown in the number of illegitimate births, is deplorable. In the province of Concepcion, out of 4,963 births, 1,006 are reported illegitimate; this is one out of every five.

The newspapers in this city of late have spoken with unusual freedom on the subject of Religious Toleration. One of them in particular, *The Mercurio*, has taken very strong ground in favor of that measure of wisdom and justice. It speaks in these words to the Church newspaper and its ecclesiastical contributors, in reply to its exaggerated representation of the evils to be apprehended as sure to issue from religious liberty.

"Nothing do the authorities you quote (from patristic writings) avail. They merely serve for you, and to promote your own personal interests. You see yourselves menaced in your domain of ignorance by the incoming of light. In the very circle of your bigotted prejudices you find yourselves attacked by reason, and, as your last means of defence, cry out for the civil government to preserve your power for you."

And then again, after more to a similar purpose, applied to recent events, the writer proceeds:

"Let each man hold his own religion, and unhindered by man, his own belief: that is well: but let us not sacrifice the welfare of the country for the sake of the exclusive sway of a mode of worship. Toleration, liberty of conscience, the most blessed of all liberties—that is what we ask for."

These sentiments are the more valuable in that they are not those of a foreigner, but of a native of the country.

Three measures have of late been proposed in the Congress, one to fix by law the rates which the Priests can charge for baptism, burials and marriages; another to encourage foreign immigration; and another for education by means of common schools at the expense of the State. The Church, however, has its word to say on all these points. The newspaper before named denies the right of the state to interfere in its charges, asserting its divine authority to collect them; it warns of this immigration on the ground that if not Roman Catholic it will be an injury to the country morally; and as to schools, claims the right of religious inspection, not only in those of the state, but in all private schools as well. The press has spoken freely in reply on all these points. One paper says:

"The Church is striving to impoverish us, to wheedle the poor out of their earnings under the pretext of parish dues, as well as striving to hinder the increase of work people, (i. e. by immigration,) under the pretext of heresy, so as to keep our soil in unproductiveness and to weaken the production and augmentation of the nation's resources, in the name of an asceticism as barbarous as it is useless."

Now this is a freedom in the expression of opinion on these subjects unknown almost hitherto. I hope it is a sign of more freedom of thought, and of elevated action.

In connection with the question of toleration, some person has published an article in one of the papers of the Capital, purporting to be signed by seven foreigners, "two Englishmen, Episcopalians; two Germans, Presbyterians; one American, a Methodist; and two Frenchmen, Catholics," and demanding religious liberty in violent terms. This article asserts that foreigners can control the commerce of the nation, and will make all connected with them feel their power until toleration be granted; refusing credit to native merchants, withdrawing support from newspapers, and discharging their employées, unless these individuals advocate toleration. The tone of this article is irritating, and the foreign residents are greatly dissatisfied and aroused at the appearance of a thing so impertinent and ill-timed. Indeed there are a great many who believe it is a mere ruse of those who are hostile to religious liberty, and aimed to bring on the cause popular odium. A protest against it has been signed by a large number, and published in the papers.

Not many days ago an old man, Bishop of Concepcion, died here, where

he has resided for some time. He was very little respected by the intelligent people who knew him. He was very wealthy. His property descends to his son, I am informed. It is reported that he died in consequence of a surfeit.

The Scriptures are finding some circulation at present in this vicinity. A man who keeps a shop here has distributed, by sale, several hundreds lately. A few days since he sold one hundred and fifty copies of Bibles and Testaments for Peru. I hope the blessing of God may attend his Word, and that its entrance may be found to give light.

A marked necessity for this Spanish American race is that of religious works translated into their own language. There are very few publications of this sort. D'Aubigné's Reformation would not fail to sell and to find readers if it were completed in all the four volumes. If you could in any way promote the translation and publication of such books in Spanish, you would effect a work that must in the end do good.

From your long silence on the subject, I gather that you are not about to send out the gentleman named ———, and probably no teacher either. At least I fear so. On this latter subject I know not what to say more than I have said. There are a great many children now here, boys, whose parents desire to place them in English Schools. An Englishman was speaking of it in reference to his boy a few days ago. The children of foreigners have even been placed in the school of the French nuns, because it was the most economical mode of educating them. Now, on the other hand, English schools would aact large numbers of the native, as well as foreign children. I wish it might be in the power of the committee to send out a good teacher; it is not necessary that he be a college graduate; but a man of sound views, intelligent and devoted to the Gospel, could certainly do good in such a post.

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### SOUTH AMERICA.

It is fitting that the preceding letter, from Chile, should be followed by some remarks of a general nature respecting South America.

We have often felt sad whilst reflecting upon the state of things in that magnificent part of our American Hemisphere—the finest, in many respects, of the five Continents of our Globe. Its condition, intellectually, morally and politically considered, is indeed deplorable. With the exception of the small French, Dutch, and English Colonies in the Northeast, and some millions of Aborigines—many of whom are partially civilized and Christian in name—who are to be found in all parts of it, more or less, the population is Spanish and Portuguese; the latter possessing the Brazils, and the former all the

other countries. Up to this day, our American Churches have done almost nothing for South America. They have been sending the Gospel to almost all other parts of the world, even to the most distant, and have passed round a portion of the world which is evidently destined to have most intimate political and commercial relations with us. And this too, notwithstanding the fact that the inhabitants of almost all the countries in South America have been endeavoring to imitate our political institutions. Their attempts have been followed by failures; and why? Because South America has not been blessed with that pure Christianity which has made our country what it is.

But a brighter day is drawing near. It is evident that Brazil, Granada, Chile, and to some extent Venezuela and the Republic of the Equator, are becoming accessible to the true Gospel, and will, at no distant day, be most promising fields for well-directed efforts. We are glad to see that in some quarters there is a disposition to respond to the claims of South America. The Editor of the *Philadelphia Christian Observer*, in a recent number says, "That the Churches should call on *The American and Foreign Christian Union* to enlarge its operations in Brazil." The Society will be most happy to be so "called on," and will most cheerfully comply with the demands of the Churches, if they will but furnish the needed means for such enlargement. In the meanwhile we beg leave to call the attention of our friends to one mode of causing the Truth to penetrate into South America—that of opening schools in the chief cities, for the instruction of youth, especially young men, in the English language. There is a great demand for such schools. They would be *self-sustaining* schools in a short time. So convinced of the importance of this mode of doing good in South America is Mr. Isaac Wheelwright, now residing in Newburyport, Massachusetts, that he is willing to instruct *gratuitously* any young men who will come to him, in the Spanish language, so as to prepare them for the work. We are happy to learn that he has had a class of 10 or 12 persons, some of whom are going to California. Mr. W. knows Spanish well, and speaks it with much facility. He was himself a teacher for several years in the cities of Quito and Valparaiso. He does not recommend a work of which he knows nothing.

There is a growing desire in all the cities on the coasts of South America—North, West, and East—especially among the young men of wealthy families, and young men of an enterprising spirit, to know English. There is an increasing conviction that the relations between

their respective countries and this North American Republic will one day, and that not distant, become most intimate and important.

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### OUR PLATE: REV. PHILIP MILLEDOLER, D. D.

The portrait of the Rev. Dr. Milledoler is given as the embellishment of this number and of the volume which it introduces. It was proper that the patrons of this Society should have this memorial of one of the best of men, one of the best of its friends. Dr. Milledoler was also, for a time, President of the American Protestant Society, one of the Societies out of which the American and Foreign Christian Union was formed.

The parents of Dr. Milledoler were from the Canton of Berne, one of the German Cantons of Switzerland. They came to this city when they were young, and became members of the German Reformed Church. The subject of this notice was born September 22, 1775, and of course in the midst of the scenes of the Revolution. His pious parents devoted him to God and brought him up in the fear and knowledge of the Lord. He pursued his studies in Columbia College in this city, where he graduated at the age of 17; and at the age of 19 he was licensed to preach the Gospel, in 1793, by the General Synod of the German Reformed Church. For six years he preached most acceptably in this city, in German and English. From 1800 to 1805 he was pastor of the Pine-street Presbyterian Church in Philadelphia; from 1805 to 1813 he was pastor of the Rutgers-street Presbyterian Church in the city of New-York; from 1813 to 1825 he was one of the pastors of the Collegiate Reformed Dutch Church in this city; from 1825 to 1842 he was President of Rutgers College, New Brunswick, New Jersey, and Professor of Didactic Theology in the Theological Department of the same. The last ten years of his life he and his excellent lady (who survived him only one day!) resided in this city with the Hon. J. W. Beekman, his son-in-law. Of his character as a man, a preacher, and a teacher, we shall speak in another article.

All must be struck with the nobleness of his countenance, as exhibited in this plate.

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A fine large portrait of Dr. Milledoler, giving a full length view, is for sale at the Sunday School Depository of the Reformed Dutch Church, 103 Fulton-street, price two dollars.

## Our Own Operations.—The Home Field.

During the last month we have received reports from nearly all our Missionaries. With one or two exceptions they have enjoyed remarkably good health during the year which has just terminated. We would record it with gratitude, that the lives of all our Missionaries, at home and abroad, during the year 1852, have been preserved, and scarcely one of them has lost a month by reason of sickness. This is the more remarkable when we consider their number, the various fields in which they labor, and the dangers to which all of them have been exposed by reason of the fact that very many of those whom they have been called to visit live in the midst of poverty and wretchedness; and in the homes of many of them, diseases, more or less epidemic, have often been encountered. This has been the case more especially with those Missionaries who have labored among the Irish Romanists.

At this moment our Society has Missionaries in Boston and its vicinity, Trenton, Providence, R. I., New-York, Brooklyn, Newark, N. J., Albany, Troy, Rochester, Buffalo, Detroit, Philadelphia, Pittsburgh, Chicago, Augusta, Ga., Mobile, New Orleans, Texas; and Missionaries are under appointment to three important fields of labor in New England.

A Missionary who labors in one of the Southern cities reports as follows, under date of October 27.

"Visited 24 families during the last month: in some of which I prayed, and was kindly received. A French lady—a Romanist—attended a protracted meeting in the Methodist Church, and professed to be savingly converted to God. She has since attached herself to that Church."

This good brother has labored under severe afflictions of late, from frequent attacks of sickness. His health is now improving, and he has commenced his duties afresh.

An Irish Missionary who labors in one of the interior cities of New-York, reports that he labors with much encouragement, chiefly among the Irish Roman Catholic population. He has visited many families, reading and expounding the scriptures, and praying with them. He has also distributed many tracts and good books. His efforts have been extended to the Poor House, where he attends the Sabbath-School; which is followed by the public ministra-

tions of the Gospel. In this way the glad news of salvation falls upon the ears of many Roman Catholics. He says:

"I am to teach in the Sabbath-school in the Poorhouse, to preach to the Catholics there, and to visit its hospitals, to talk with the sick and dying, this winter, if the LORD please. I also purpose to explore the city by visiting all the foreign population from house to house. The winter is the time to labor among the Irish here, as they are generally out of work, and have time to talk and read. They are in the winter time like the Athenians, hunting after news or lounging about in expectation of it."

The journal of this Missionary shows that he has visited about 70 families, chiefly during the last month.

A Missionary in one of our largest cities writes as follows:

"Since my last report I have been very successful in my visitations among the Roman Catholic population here. Besides the many who are led to search the Scriptures, and studiously inquire after the truth as it is in JESUS, there is a young man of high respectability and excellent education, who has been employed by the Jesuits in — College, (as a teacher in the primary department,) who has been led to see the egregious errors he was propagating, and his want of the love of a Divine SAVIOUR, and to renounce for ever the iniquities of the mysteries of Babylon. What a blessing he might be to the Christian Church! His influence with the children that were committed to his care, and with their parents, would gain for him a patient and attentive hearing when others would not be listened to. I have given him an introduction to Rev. Dr.—, whose church he purposes to join."

A German Missionary in one of the cities in the State of New-York writes thus:

"The Wednesday evening prayer-meeting in my house keeps up in interest. Last week the room could not accommodate all those Catholics whom I mentioned in my last report, and who now desire to attend regularly. Services are generally well attended on the Sabbath, when the weather is favorable. We have no stove where we worship on the Sabbath, and the windows being loose admit much cold air, and this prevents some from coming whose health is delicate."

From the report of an Irish Missionary laboring in another of the interior cities in the State of New-York, we make the following extract, which we trust will interest the readers of the Magazine. After stating that he had visited during the last month many Roman Catholic families, read the Scriptures, and answered their inquiries and objections, he says:

"From the above report it will be seen that for the last month I have visited 120 families, by most of whom I was kindly received, not, however, without the usual desire on the part of some, of entangling me in controversy, in which the spirit of Popery is too often plainly manifested; and were it not for fear of the law, my career would long ago have been finished. But enough of this; let me turn now to the bright side of the picture, I have commenced a Sabbath school in my meeting-room; and though I cannot boast as yet of the attendance, there is every prospect of having a good school. Some of the most pious and prominent ladies in our church have determined to take a very important and active part in this movement, by providing the poor and destitute children with clothes, to enable them to attend during the winter. My meetings are very well attended indeed, and though there are spies who watch, and convey every little incident which they can pick up to the ears of the priests, still they can do but very little harm; for the character of the Romish clergy in this city is such as would lead—and is leading—Romanists of common sense to pay but very little regard to what they say. There is one honorable exception, however, and this is a young priest, who is as constant an attendant at our Protestant prayer-meetings, and preaching of the Gospel every Sunday night, as could possibly be expected from any other nominal Protestant. Just before I began to write this report I received an invitation to go and see him to-morrow evening, a duty which (with God's help) I shall not fail to perform. There is a young lady in this city, once a Roman Catholic, but who is not now a Roman Catholic any more than I am, who, through the instrumentality of another person, a convert from the Church of Rome, of whom I spoke in my last report, has been led by the grace of God, I hope, to put her confidence in her SAVIOUR. This lady was considered an ornament of the Church, in her works of charity and labors of love, being held in high estimation by the sisters of Mercy for her zeal and co-operation with them; but her charity and zeal have now taken another and a better course, which I hope she will continue to pursue, looking unto JESUS as the author and finisher of her faith. Her sister has some notions of following her example, but her mother violently opposes it, being an inveterate Papist. They attend my meetings occasionally. There are other cases of considerable interest, one of which I shall relate briefly. A young woman who renounced Popery here some time last summer, and suffered great persecution from her own friends, is now at the point of death, or near it. I visited her on Monday, and oh! the joy which that poor girl felt in her soul through hope in her SAVIOUR, I shall not attempt to describe, but it left a deep and solemn impression on my mind."

A Missionary who labors among the French population in Northern Vermont and the adjacent part of Canada-East, reports as follows:

"In Sutton, Canada, but little has been done; there are some, nevertheless, who are willing to attend my meetings, and who are also willing to hear the Bible read in their houses, and prayers offered up. In Richford three have been united to the Church, and one excluded: their present number is twenty-six: they are at peace with each other, and trying to walk worthy of their calling. The number of hearers is smaller than in the spring; but the meetings are more quiet than they were before I had one man taken up for making disturbance. Church and prayer-meetings are pretty well sustained among them: they also have contributed a small sum toward my support.

"In Montgomery there are nine who give evidence of conversion to God. Since the date of my last commission sixteen have been added to the Church and two have been excluded; their present number is sixty-two: there are several others who take an active part in meeting, but remain unconnected with the Church. The meetings are well attended and interesting. Within the circle of this Church prayer-meetings are sustained in four different places. A good degree of religious interest exists in the Church, and strong efforts are made by this Church to support the Gospel among them."

Our French Missionary in one of the cities in the State of New-York reports thus:

"I feel myself more and more encouraged to labor among the Roman Catholic Canadians; for, opposed as I am to their doctrine, they nevertheless testify their esteem and good-will towards me. All whom I have visited are Roman Catholics down to the very bottom, and when I read to them the word of God, they are attentive and serious: this is what makes me hope that, taking pains, and sustained by the Spirit of CHRIST, I may yet obtain blessed results. See here an example. This week I went to a Roman Catholic family that some days ago had announced to me "that if a Protestant should come there and read to them the Protestant Bible, the door would not be large enough to throw *him* out of the house, and the stove not large enough to burn it." I then asked them: 'Do you believe in the Catholic Bible?' 'O yes,' they answered. 'Will you submit to what it will tell you?' 'Yes.' So I took the Catholic Bible out of my pocket and said: 'There it is; but before I read it to you I will ask you a question: Have you got a Bible yourselves?' 'No.' 'What is the reason?' 'Our priest forbids us to get one.' 'Don't you see that there is some mystery at the bottom? can you not see what it is? I will tell you; it is because he wants to keep you ignorant of the errors of the Roman Church. Yet CHRIST says to us: Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Now, which do you prefer, to believe God or men?' 'God.' 'Well, but then you ought to read His Word and to put it into practice, for Heaven and earth shall pass away, but my words, says CHRIST, shall not pass away;

and as God speaks thus to you, here is what the priest tells you : 'O yes, without doubt, it is God who speaks in this book, we are bound to acknowledge that ; but though we know that the word of God is plain to us, you ought to listen to us only ; the Word of God is obscure to you, the word of the priest is plain ; the Word of God is dangerous, the word of the priest is wholesome ; the Word of God would lead you into errors, that of the priest will always show you the right way ; you will be disobedient to God if you listen to his Word ; you cannot obey God but by obeying us ; you will undo yourselves, if you draw your rule of faith and practice from the Bible for yourselves ; you cannot be saved but by granting us a full power over your souls.'—Every Church which calls itself a Christian Church is necessarily bound to acknowledge that, if she should be condemned by the Word of God, she would be condemned by God himself. The Roman Church is therefore obliged to proclaim with all her might that she was founded on the Bible, and is in conformity with the Bible ; and that in regard to all she does, the Bible had given her the right of doing it. Now, is not this a strange thing ? The Roman Church must perish if she would circulate the Bible, and yet she claims to be founded on it ; the Bible is her death, and notwithstanding this she is obliged to proclaim the Bible as the Word of God. But they forbid you to read it. Very naturally ; for as you have but one way to find out that Romanism is condemned by the Bible, viz. to read it, even so the priest has but one way to make you believe that his doctrine is not condemned by the Bible, viz. to forbid you the reading of it. But if God commands you to read the Bible, and the priests forbid it, whom ought you to obey—men or God ? who will judge you, God or man ? They tell you that the Bible is dark. Be not uneasy on this point. If it were obscure and unintelligible indeed, they would not have interdicted the reading of it ; but it is because it condemns them clearly and intelligibly. Read the Bible then, judge for yourselves ; you will see very soon that God has spoken in order to be understood ; you will know, in one word, whether the Bible is unintelligible, as your doctrine teaches, or intelligible, as God himself declares ; for whereas they assure you that it is unintelligible, God on the contrary affirms that it is given by inspiration, and profitable for doctrine, for reproof, for correction, for instruction in righteousness. Is it then this they tell you of the Word of God, of the Word of the Truth, of the Word that sanctifies ? Don't you see that a Church which calls itself christian, and still forbids to read the Scriptures, signs its own condemnation ? How is this ? The Bible proves Romanism, and yet there is no remaining Romanist if the Bible is read ! The Bible condemns Protestants, and yet there is no reading the Bible without becoming Protestant ! No doubt, if your Church did really believe that the Bible was in her favor, she would speak, as Jesus spoke : *Search the Scriptures !*

"This demonstration was drawn out of the Catholic Bible, and as they had previously agreed to acknowledge the Bible as their standard, they confessed quite a series of errors they had held, until then, unconsciously. I cannot say, of course, that they are converted already, nor call them Protestants; but what I may say is, when I left them they were confounded and agitated. I left some tracts with them, which they took very willingly, although they had said before they would not have anything to do with Protestants and their books. I promised them to return. The number of my visits during this week is twenty, without counting the meeting on Sunday. The number of Canadian families in this place is about five hundred."

## Foreign Field.

The news from the Foreign Field is as cheering as that from the Home; we shall, however, do little more in the present number than give two most interesting letters, which follow.

### NORTHERN ITALY—PIEDMONT.

It is not often that we are permitted to read anything more cheering than the view which is presented in the communication here subjoined. It comes from the proper authorities of the Waldensian (or Vandois) Synod. May it meet a *hearty* and *prompt* response from many of our readers and friends. Surely the SAVIOUR is opening a great door of usefulness in that part of Italy.

La Tour, November 9th, 1852.

REV. AND DEAR BROTHER IN CHRIST.

"Since the last communication addressed to you was made, in July 1850, by the Moderator, on the encouraging prospects which were opening before us for the evangelization of Italy, most of us have had the happiness during the last year of making your acquaintance personally, either in England, or in the bosom of our valleys; and you have been able to see for yourself the progress of the work in which you take such a lively interest. Since then we have been again gratified by the visit of your two sons, and by the renewed assurance which they have given us of the continued affection which you feel towards our church. A stronger tie still, if it be possible, will soon unite us to you, if, as the elder of your sons has expressed the desire, which is sincerely reciprocated by us, the Waldensian Church at the next meeting of its Synod should consecrate him to the work of the ministry by the imposition of hands. It is, then, with much more freedom, and with still more unlimited confidence, that we come at this time to converse with you about the

great things which the Lord has already done in our midst by our feeble and unworthy instrumentality, and the still greater work which remains yet to be accomplished, and the means requisite to be employed for this purpose.

"The political condition of Tuscany does not any longer permit evangelists to labor there freely and openly. The Table\* has been obliged to confine its efforts, with as little interruption as possible, to the labors of a young man, a candidate for the sacred ministry, who, while studying the language, employs himself with prudence in giving instruction and edification to the numerous Christians who reside within Florence.

"The violence of the persecution which has broken out against the friends of the Gospel has not been able, up to the present time, to arrest their progress: and circumstances becoming more and more favorable, every thing seems to indicate that there will be remarkable and striking manifestations in favor of the truth. We know nothing with certainty concerning the other parts of Italy, where, without doubt, the Word of Life, so extensively distributed during the last few years, works silently, and will bring forth blessed fruits. Proud Genoa is agitated in learning that in her very bosom *heresy* lifts up her head; that meetings, constantly becoming more numerous, are held for the purpose of reading and explaining the Word of God. In fact, as soon as the Table thought itself called upon by the SAVIOUR, and could do it with any chance of success, it sent a laborer to that city. First, the laborers from Turin visited it, without staying any time scarcely; then a professor of our College (Mr. Malan, Senior,) went and spent two months there. Finally, in the beginning of last September brother Geymonat went there and established himself for the present. The reports which this last-named person has sent us, up to the present, speak of the great difficulties which arise, principally from the fact that the Genoese want to unite politics with the Bible, and use the Gospel as a means of realizing their dreams, and make it favor their ultra liberalism. It happened to our brother just as it did to our Master, when he said some hard things to his disciples,—'they went away from him.' Many of those who appeared to receive the Truth have withdrawn themselves, and will continue to withdraw themselves as soon as it is clearly proved that the Gospel has nothing to do with the forms of government, and that its object is first of all to prepare citizens, not for this world, but for heaven. Notwithstanding these difficulties, which the prudence and the decision of our brother was enabled to overcome, he tells us elsewhere of the causes for encouragement which he meets with, both in Genoa and its environs.

"He has just made, at the request of the Table, an exceedingly interesting visit to a mountainous commune in the province of Chiavare. One family,

\* Our readers will bear in mind that the "Table" of the Waldenses is the "Committee" or *Committee ad interim* of this Synod, and acts for the Synod when it is not in session.

consisting of thirty-three members, had announced their decision to come out from the Church of Rome, and their desire to unite themselves with the Evangelical Church, as they were in reality already members of it; and requested to have instruction and direction given them. Mr. Geymonat was received with the most lively demonstrations of joy and cordiality by these new brethren, whom the reading of the Bible alone had brought to the knowledge and the love of the truth. They appeared to be fortified by the grace of God in the faith which they had embraced, and only to wait an evangelist, or at least a schoolmaster, to instruct both them and their children. We have some idea of recommending to them to send one of their number to our Valleys who might qualify himself for teacher at the Normal School which was established at La Tour on the 15th of August last. However that may be, these interesting Christians will be the objects of our constant care. At Casale a little evangelical congregation meets regularly under the direction of the advocate Rocchiotti, who was imprisoned last year for the cause of Truth.

"At Pignerol an evangelist has been established for about two years, and has taken charge of the Waldenses residing in that city and its environs. Not being able to preach in Italian, he was not able to exert any apparent influence over the Roman Catholic population. This evangelist has just been called to occupy the situation of pastor of the parish of Nancille; and the Table finding it out of their power to furnish a successor, for the present, qualified to fill his place, are obliged to take measures to have the public service, and the instructions of the catechumens, performed regularly during the coming winter by the concurrence of the professors of the College, and some of the pastors who reside nearest to them.

"But if in the localities we have just mentioned, and in many other places in our dear country, we are permitted to testify to the encouraging progress of Divine Truth, it is in an especial manner at Turin that the Lord has been pleased to give success, far beyond our hopes, to the labors of the missionaries of our Church. You know that brother Meille has been settled there since the month of November, 1850, and has charge of a regular service in Italian, as well as preaching the Gospel to the Italians at Milan. He too, at first, had but very little encouragement, being obliged to confine his labors during many months to the instruction of a few emigrants,—Tuscans, Neapolitans, Romans, and Lombards,—some of whom brought their political prejudices with them to the study of the Bible, as well as all the bitterness of disappointed hopes. A small number only of these first hearers appear to have received serious and durable impressions. After a few months the private meetings began to be attended by the natives, belonging principally to the working classes, who could generally be distinguished by their serious attention and their uncommon docility. The number of hearers at the public service continued to increase. Soon a few of those persons who were most ad-

vanced in the knowledge of the Gospel requested formally to be received into the Waldensian Church, considered by the Italians as the true rational Christian Church. From time to time lists of those who professed to adhere to the doctrine and the discipline of the Waldensian Church were transmitted to the Table. The work increased rapidly. A single laborer could no longer suffice. Another was accordingly added to this field in the spring of 1851, in the person of the Rev. Mr. Geymonat. Later still the Table placed at Turin a converted Italian, in the capacity of schoolmaster for the Italians. For as a large number of Piedmontese families had united themselves to us, it was necessary to furnish them with schools for the instruction of their children driven from the Roman Catholic schools. The little flock had taken the dimensions of a large congregation, presided over by two ministers, and these assisted by some of the most competent of their members, whom they received as assistants in the character of Deacons. When the Table received from the brethren of Genoa the urgent request for a pastor, or an evangelist, to provide for the increasing work in that city, they were for a while in great perplexity, not knowing by what means they could respond to this call without robbing the post at Turin, which was by far the most important. They however decided at last to send Mr. Geymonat, (as we have already mentioned above,) for they had no choice. They recognised even in this extremity a clear manifestation of the will of the Lord.

"Scarcely had our brother Geymonat left for his new field of labor, when the Master of the harvest sent a new laborer to supply his place in the capital; such a laborer as we could neither have expected nor hoped for. The Rev. Dr. De Sanetis, whom you have no doubt known personally, wrote to the Table towards the end of last August from Geneva, where he had been settled the last few years, requesting to be received as a member of the Church of the Waldenses, to which he was already united in heart, and be ordained by her for the work of the holy ministry. We hastened to invite him to come to us, that we might satisfy ourselves still more fully than we could by the information of our friends, whether he really was in every respect a man whom the church might employ with confidence.

"We have seen him, have offered him, and he has accepted, the situation of preacher of the Gospel at Turin, in connection with Mr. Mielle, and he has been laboring with remarkable zeal and wisdom since the beginning of last October, in giving a course of religious instruction to about fifty new inquirers who wish to be admitted to the holy communion on next Christmas. Our chapel will soon be too small to accommodate the crowd which throng to hear preaching in Italian, and we look forward with our most earnest wishes to the time, still too far distant, when the new church at Turin will be completed and consecrated to the Lord. That can scarcely take place before the autumn of 1853, and that too, on condition that we raise between this time

and that the fifty or sixty thousand francs which are still wanting. A part of this sum may be expected with some degree of confidence; but another portion of it is neither promised nor expected from any quarter. Nevertheless, we have the hope that the friends of the Gospel will not forsake us in our need, and not only in the case we have just mentioned, but in many others which are opening around us. It is becoming more and more necessary to have, both for the Italian and the French congregations of Turin, schools, a hospital, and dwellings for all our laborers. On the ground secured for the construction of the Church, there might be erected a convenient building, large enough to suffice for these different objects. The sum of fifty thousand francs would be thought sufficient for the construction of such an edifice. Pignerol requires a place of worship. Genoa, if the congregation should become large, will before long require a school and a chapel or church.

At different times, and from different quarters, we have heard the wish expressed that a mission similar to the one which the Moderator made so successfully last year on the Continent, and especially in Great Britain, should be made to the United States of North America, and the confidence that it would be crowned with full success. Do you think, much honored brother, that it is really so? And that a delegate from the churches of the Waldenses would be likely to meet in your country with a kind reception, and efficient aid to help the various objects we have named? At what season ought such a voyage to be undertaken? About what length of time would it require? And what would be the most suitable plan to follow, both to prepare for it, and to accomplish it? No one, better than yourself, can give us the needful information on these different subjects; and the advice which, with your light and experience, you can give us now, will be as useful to us as your directions and the support of your influence will be indispensable to the delegate from our church, who will be sent to yours. Will you then, much honored and dear brother, have the kindness to tell us, with the greatest freedom, first of all, if you approve of our proposition; then, what is your advice on these different questions which we have submitted to you? We shall wait for your answer before making any further arrangements. In begging you to present to Dr. Cheever, and to receive for yourself, the expression of the sentiments of our esteem and brotherly affection, we sign ourselves, much honored Sir, your very humble servants and brethren in Christ,

J. P. REVEL, Moderator.

P. LAUTARET, Assistant-Moderator.

JOSEPH MALAN, Elder.

J. DURAND-CAUTION, Secretary.

} The Members of the Table.

**France.** Our brethren in France write in good spirits, so far as relates to the work of the LORD, in that country; doors of  
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usefulness, many and inviting, are still open in all directions, though there be, as usual, "many that oppose." The Evangelical Society of France is greatly in need of help. We have recently sent them \$2,000.

**Canada.** The work of evangelization steadily advances in Canada among the French population.

**Haiti.** Our Missionaries in Haiti are not laboring without encouragement. One of them (Mr. Waring) reports several cases of inquiry.

**Sweden.** The following letter from our Missionary, Mr. Rosenius, will be read with the deepest interest. There is certainly a good work going on in that country. Well may the Rev. George Scott, so well known among us for his visit in 1841, say, in transmitting Mr. R's letter, that "his heart leaps for joy at the glorious fruits now appearing in Sweden."

STOCKHOLM, Sep. 30, 1852.

"DEAR AND REVEREND SIR:—Almost all the time since I wrote you last, I have been travelling, and therefore my work has been so amassed, and this has made my spare moments of such value to me that I am obliged, this time, to be as short as possible.

"My journey, which was first directed to the North, almost to the frontier, has been a real journey for preaching. Much of the Word of God has been held forth. In nearly every place where I stopped a few hours, a meeting was held, often twice in a day—and that in divers sorts of places; sometimes in private houses, and in the open air; at other times in schools and churches, (which was the case in five places,) once in the Town-house, and once in an Opera house! at Pilea. In the latter place, without the request of the believers, it was offered us by the disposer, and thus there was an opportunity for a great number of people, from mere curiosity, to come and hear what we were about, without being seen, because hid behind the curtain. About half the number of the auditory were at that time unseen by me, and the Lord being present with His Word, we experienced a peculiar blessing.—At Umea, the town which, before many other towns in Sweden, has the greatest number of converted souls in proportion to the number of inhabitants;—in this town we had many and large meetings of 700 to 800 persons; and when I, twenty years ago, went to school in that place, and was newly come to closer communion with my SAVIOUR, there was not in the whole place a single person who was known to be spiritually-minded; but I went there alone, as in a desert, and was obliged to cross the river to a village three English miles distant from the town if I wished to meet brothers in the faith; and now there is, as I just mentioned, no town in our country which has comparatively so many right-

eous within its walls, and it is quite fashionable among the whole mass of people to be liberal and mild, and we would have meetings which even filled the street, when the spacious house and the court were first filled with people. I have never seen meetings in private houses so large and so bold.—Hernösand, where I had also studied for four years, opened its large school to me, which the priests of the town use for their explanations of the Bible, and where also much people were assembled, and I was there two days surrounded by five awakened and seriously-minded clergymen, of which four were from the country. These I tried to encourage and animate, according to the grace that was given me of God. Soon, I found that also the travelling activity is of great importance and blessing, so much that I wished every summer to make such journeys. The dear brothers Fjellstedt and Ahnfelt are not even able to visit to their satisfaction the many places in the southern parts of Sweden, where the cry is heard "Come to us!"—much less have they time to extend their activity to Noorland also.

Finally, I have this month made a journey to two of the southern provinces, and visited two towns, and also a large country-seat, and that at the invitation of the owner, a rich and (with spiritual life) gifted Count, who had so pressingly insisted on my visit, whom my little periodical, 'The Pietist,' through the wonderful guidance of God, had been the means of opening his eyes to the unspeakable riches of the Gospel. At the house of this amiable Count (where two other Counts with their families were also living, of which four or five members are true Christians) I had meetings every day, which all the dependents of the estate attended. It was a great pleasure to see how the Lord was known unto and working upon the hearts of these nobles, of whom not many are called. And in whatever place I have been, it has been touching to see how a desire for the living Word of God prevails, a running and searching to get a satisfactory answer to the great question "*What shall I do to be saved?*" In many places the people are like sheep without a shepherd, and in some places, where the teacher is more seriously minded, he is nevertheless often young and inexperienced, or lax and negligent. May the Lord be merciful unto Zion. In the meantime it is certain that this time is one in which the Lord graciously visiteth Sweden. From our brother Ahnfelt I hear that he has had the same experience. He has during this summer constantly travelled and visited the greater number of the towns in the south of Sweden, and Copenhagen in Denmark, and every where held forth the Gospel of Christ to a great crowd of people; but as neither anything uncommon has taken place in these meetings, nor my time now allows me to write extensively, I will this time exclude his journal, and proceed to give you in its stead an account of the work which in these days is going on for religious liberty in Sweden. At last a Society for this end has been formed in the metropolis, called *The Society for Promoting Religious Liberty*. This

Society has this week held its first general meeting in this place for two days, the 27th and 28th September, at which no inconsiderable number both of laymen and clergymen have taken a part in the discussions of the Society. The principal questions regarding religious liberty were discussed with particular liveliness; they were arranged under three heads, and previous to the meeting made publicly known by means of the newspapers. The questions which were particularly discussed were the following: 1. Does it agree with the spirit of Christianity to use outward violence for its preaching and establishing? Does any Church find itself well by trusting to the sword of worldly power, and mixing temporal managements and interests? 2. Is religious liberty, nominally, and in fact, to be found in Sweden? Can you seriously speak of liberty of *conscience* without liberty of *confession*? 3. Does the Swedish nation stand on a lower point of civilization at this period than the Norwegian, seven years ago, when its Diet, by adopting the new valid law for dissenters, annulled the religious restraint, and when its sovereign proclaimed religious liberty for every communion of faithful, and for every person "as entirely consistent with the spirit of the Norwegian Constitution, and the conception of the present period regarding toleration, and with the various relations in which the country stands?"—Two clergymen appeared to speak for the opposition of the National Church, however, very soberly and hesitating; but those who spoke for religious liberty were more numerous, and their efforts more successful. It was a pleasure to hear with what clearness and energy, particularly Rev. Mr. Hammar, editor of "*Evangelisk Kyrkovan*," (The Evangelical Friend of the Church,) vindicated the cause of religious liberty. The fruits of this meeting will at least be, that more general attention will be given to this important question, and that it will become an object for further treatment in the daily newspapers. I will at some future period give you further accounts of it, but must now finish. Pray for us! Brother Ahnfelt wishes to be most cordially remembered to you. The God of all Grace and Comfort be with you, is the prayer of

Your sincerely affectionate

C. C. ROSENIUS.

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## Juvenile Department.

### DIALOGUE No. 1.

BETWEEN A FATHER AND HIS SONS, EDWARD AND WILLIAM.

*Eddie.* Father, I have been thinking for a long time that it would be pleasant if we could spend some of our evenings in talking about many things in the "World," as it is called.

*Willie.* Yes Father, I wish you would let us have some of your evenings when you are at home; you know that you are almost always away from us.

*Father.* My dear boys, I shall be most happy to comply with your wishes, and we will give an hour this evening to talking about the "Religious World," and things which concern it, if you like to hear about it.

*Willie.* But I don't know what is meant by the *Religious World*. I know that a man, or woman may be religious; but I don't see how the *World* can be *Religious*.

*Father.* My child, the expression "Religious World," is often used to denote the portion of the people of any place or country, or of the whole world, who profess to be Christians, or Religious people. As when, for instance, we say that such a man, or writer, is well known to the "religious world" in any place, we mean that he is well known by name, or personally, to the religious people of that place. But the expression is sometimes used to mean the portion of mankind who profess to be Christians. In that sense it means very much the same thing as the word *Christendom* does.

*Eddie.* Will you tell us, Father, a little more clearly what *Christendom* is, for I am not sure that I quite comprehend it.

*Father.* Do you mean that you do not know what countries are called Christian, or rather whose inhabitants are called Christians?

*Eddie.* Yes; that is what I have long wished to know, I have heard you and mother, and many others, talk about *Christendom*, *Christendom*!! and yet I don't know exactly where it is.

*Willie.* And I, too, would like very much to know something about *Christendom*.

*Father.* I will tell you my dear children what *Christendom* means, and what countries belong to it. The word *Christendom* comes from two Saxon words: *Christen* (Christian) and *dom*, (power, dominion,) and is used to signify those countries which are inhabited by Christians, or those who profess the Christian religion.

*Willie.* Now I think I begin to understand it. Then *this* country, where there are so many people who are called Christians, is a part of *Christendom*, is it not?

*Father.* Exactly so; there is almost no other religion professed here but the Christian religion. There are some Jews, probably as many as 100,000, and some Heathen.

*Willie.* Heathen! why, father I did not know that there are any *Heathens* in the United States. Why where are they?

*Father.* Yes my child, there are some Heathens. For instance, there are many of the Indians, who live in our great country—which you know extends from the Atlantic Ocean on the East, to the Pacific on the West. There are probably 400,000 Heathen among these tribes of Indians, although several thousands have become Christians, through the labors of those excellent Missionaries who have gone among them within the last 30 or 40 years,

and set up schools among them, and taught them to read the Bible, and to live as civilized people do—that is, to dress as we do, and cultivate the ground, and build houses, instead of wearing blankets and skins, and living in tents and huts.

*Eddie.* And I have heard that there are many *Chinese* in California. Are they not *Heathen* too?

*Father.* Yes my son; there are now, it is said, more than 40,000 of these singular people in California; all come within the last two years, from China, or the “*Celestial Empire*,” as they call their native land. And many more will come, I have no doubt.

*Willie.* What do these people come to California for, father?

*Father.* They come to make money, by trading, and by working as hired persons, and by digging for gold in the gold mines, in that country, of which you have heard so much.

*Willie.* I should like to know something about those people.

*Father.* At another time, Willie, I may tell you something about them. God is sending them to our country, in order that they may know the Gospel. But let us go on further. Can you tell me, Eddie, what other countries, besides ours, are called *Christian*?

*Eddie.* Why, I think almost *all* the countries in North America are called *Christian* countries in my geography.

*Father.* That is true. But will you name them to me?

*Eddie.* Yes, if I can; but the list is long, and I am not sure that I can remember them all. Let me see: there are the “*British Possessions*,” north of us, consisting of Canada-West, Canada-East, New Brunswick, Nova Scotia, Prince Edward’s Island, New-Foundland, the country around Hudson’s Bay, and the Russian Possessions in the North west; but I believe that there cannot be many *Christians* in the last named regions.

*Father.* No, my son, only a few thousand European colonists, who reside in different places for trading with the Indians, or for hunting and fishing.

*Eddie.* I am at a loss what to say about Greenland—whether it is a part of America, and whether it is a *Christian* country.

*Father.* It is believed to be an island, but it forms a part of America, just as the West India islands do. A large portion of the inhabitants are *Christians*, but not all. But now tell me something about the countries south of the United States.

*Eddie.* These are Mexico, Central America, South America, and the West Indies. South America contains the republics of Grenada, Venezuela, Ecuador, Peru, Bolivia, Chili, and the Confederacy of the La Plata, embracing Buenos Ayres, Paraguay, Uruguay, and I know not what else; the great Empire of Brazil; the three Provinces of English, Dutch, and French Guinia; and Patagonia—which is *Heathen*, I believe.

*Father.* Yes, my son; almost all the central portions of South America are inhabited by Heathen tribes also. Now tell me something about the Eastern or Old World.

*Eddie.* Well, I believe all Europe—England, France, Portugal, Spain, Italy, Germany, Belgium, Holland, Switzerland, Austria, Poland, Denmark, Sweden, Norway, and Russia in Europe, and Greece,—are called Christian; but Turkey is not.

*Father.* Yes, but there are several millions of Christians in Turkey, and there are a million and a half or two millions of people who are Mahomedans and Heathens, in Russia in Europe. But what do you say about Asia and Africa?

*Eddie.* I hardly know what to say; but I believe that there are some Christians in both.

*Father.* Yes, in Siberia, or the northern part of Asia, there are some people who are called Christians; so there are some in India, and on the western side of Asia. At the southern end of Africa there are some Christians, and some at the northern end; some on the western coast, and some in Abyssinia and Egypt. Christian missionaries are laboring to introduce Christianity into many places in Asia and Africa, as we shall see. And what about the islands in the Southern Ocean and in the Pacific?

*Eddie.* New Holland, New Zealand, and Van Dieman's Land belong to England, and many people from Great Britain have gone to them, and many more are going, since so much gold has been found in Australia, or New Holland.

*Father.* Yes, and Java and Sumatra and Borneo, which belong to Holland, have some Christian people, or who are called such, living in them, and thousands of the inhabitants of the Sandwich Islands, the Society Islands, and many other islands are becoming Christians, through the efforts of the missionaries.

*Willie.* Dear father, I think we had better stop here, for I am getting tired and sleepy.

*Eddie.* Yes, Willie, I have seen you nodding several times.

*Father.* Well, we will stop here. In our next conversation we will speak of the number of people in the world who are called Christians, and how they are divided into Protestants, Roman Catholics, etc. and some other things of that sort. I think you will find the next conversation more interesting than the present one, which has only been introductory to what is to follow.

### THAT BEAUTIFUL SAYING.

The Rev. Mr. Cadogan, of England, the friend and correspondent of the good Rev. John Newton, was carrying his little sick boy in his arms as he

walked to and fro in the room. The head of the little sufferer was resting on his shoulders. It was manifest that death was drawing near to the dear child. Breathing with great difficulty, he raised his head with much effort, and looking up in his father's face, he said: "That was a sweet saying, was it not?" "What saying, my child?" "Why, *Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven,*" replied the child; so saying, he laid his head down again on his father's shoulder, and died! O that was indeed, "*a sweet saying,*" that saying of the blessed SAVIOUR; and how precious it ought to be to children.

## Miscellaneous.

### MY TIMES ARE IN THY HAND.

My times are in Thy hand!

I know not what a day  
Or e'en an hour may bring to me;  
But I am safe while trusting Thee,  
Though all things fade away.

All weakness, I

On him rely,

Who fixed the earth, and spread the starry sky.

My times are in Thy hand

Pale poverty or wealth,  
Corroding care or calm repose,  
Spring's balmy breath, or winter's snows,  
Sickness or buoyant health—

Whate'er betide,

If God provide,

'Tis for the best—I wish no lot beside.

My times are in Thy hand!

Should friendship pure illumine,  
And strew my path with fairest flowers,  
Or should I spend life's dreary hours  
In solitude's dark gloom,  
Thou art a Friend  
Till time shall end.

Unchangeably the same : in Thee all beauties blend.

My times are in Thy hand!

Many or few my days,  
I leave with Thee—this only pray,  
That by Thy grace I, every day  
Devoting to thy praise,

May ready be

To welcome Thee,

When'er Thou com'st to set my spirit free.

My times are in Thy hand!

Howe'er those times may end,  
Sudden or slow my soul's release,  
Midst anguish, frenzy, or in peace,  
I'm safe with CHRIST my friend!

If He be nigh,

Howe'er I die,

'Twill be the dawn of heavenly ecstasy.

My times are in Thy hand!

To Thee I can entrust  
My slumbering clay, till Thy command  
Bids all the dead before Thee stand,  
Awaking from the dust.  
Beholding Thee,  
What bliss 'twill be

With all Thy saints to spend eternity.

To spend eternity

In heaven's unclouded light!

From sorrow, sin, and frailty free,

Beholding and resembling Thee—

O, too transporting sight!

Prospect too fair

For flesh to bear!

Haste, haste, my Lord, and soon transport me there

## Items from the Census of the United States for 1850.

## Population of England, Ireland, and Wales in 1851.

England	17,922,768
Scotland	2,370,784
Ireland	6,515,794

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Total 27,309,346

Belgium in 1846	4,337,196
Prussia in 1839	16,331,187
Number of churches in Prussia	16,899
Protestants	10,020,161
Roman Catholics	6,076,252
Population of Franco	35,781,028
Population of the United States in 1850 over,	23,000,000
Natives of Ireland in the United States in 1850	961,719
“ “ Germany	573,225
“ “ England	278,675
“ “ British America	147,700
“ “ Scotland	70,550
“ “ France	54,069
“ “ Wales	29,868
All other countries	95,022

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Total 2,210,828

## Deaf and Dumb in the United States.

Number of white Mutes in United States	9,091
“ “ colored “ “ “	632
“ “ “ “ of which are slaves	489

Among the white population there appears to be one deaf mute to each 2,151 persons; of the free colored one to each 3,005; and among the slaves, one to each 6,552.

## Blind.

In the United States	9,702
Of which	7,997 are white.
Colored persons	1,705
Of which	1,211 are slaves.
Among the white population there appears to be one blind person for every	2,445 persons.
Among the free colored one to every	1,870
“ “ Slaves “ “ “	2,645

## Insane and Idiotic.

INSANE. Number in the United States	15,768
Whites	15,156
Free colored	321
Slaves	291

IDIOTS.	Whole number returned . . . . .	15,706
	Whites . . . . .	14,230
	Free colored . . . . .	436
	Slaves . . . . .	1,040
	Total insane and idiotic . . . . .	31,474
	“ Whites . . . . .	29,386
	“ Blacks . . . . .	2,088

### Education.

“It may be satisfactory to state that near 4,000,000 youth were receiving instruction in the various educational institutions of the country on the first of June, 1850, or at the rate of *one* in every five free persons. The teachers number more than 115,000, and the colleges and schools near 100,000.”

### Pauperism.

“The whole number of persons who have received the benefit of the public funds of the different states, for the relief of indigent persons, amount to 134,972. Of this number there were 68,538 of foreign birth, and 66,434 Americans. Of those termed Americans many are free persons of color. The entire cost of the support of these individuals during the year has amounted to \$2,954,806.”

### Churches.

The number of church-edifices in the several states . . . . . 36,011

In the District of Columbia and the Territories . . . . . 210

There is one church for every 646 of the entire population.

Churches are more numerous, in proportion to the population, in Indiana, Florida, Delaware and Ohio; and less numerous in California, Louisiana and Iowa.

## ROMISH PRIESTS IN ENGLAND.

A Correspondent of the London Record, writes as follows :

On leaving the chancel of the cathedral of —, after the services of the day, I observed a Romish priest in the costume of his order in the nave. After leaving the chapter room, I still found him in the same position; and going up, I civilly reminded him that his appearing in that dress was contrary to the laws of this country. He contemptuously disowned any respect for our laws. I reminded him of the Queen's proclamation. He snapped his fingers, and said he did not care for the Queen's proclamation. After much insolent and abusive language, charging me with being no gentleman, &c. &c., reminding me that I ought to have informed myself first whether he was subject to the laws of this country or not, before I accused him of breaking them, and yet he boasted of being an English priest—I asked what he meant? He said he was a priest of the English Church. Being requested to explain this assertion, he merely reiterated, with much emphasis, I am a priest of the Church of England. I urged again an explanation, but without effect, till I said, Not of the Protestant Church of England? He replied, No, with great energy, and turned away. I was afterwards told this individual was a pervert from the University of Oxford.”

Really the priests of Rome are disposed to carry a high head in England. These gentlemen seem to act as if the country was already in their possession : but they will find themselves mistaken.

## Movements of Rome.

We had hoped to be able to give the "allocation" of the Pope in relation to the state of affairs in the republic of New Granada. It appears that the government of that South American republic is not at all disposed to allow ecclesiastical matters to remain on the same footing as in former times. In other words, it has resolved to make the Roman Catholic Church keep in its proper position. Among other things, it has decided that the vestries of the parishes shall have power to choose their priests or those whom they would have as their pastoral and spiritual overseers and advisers. This is deemed an invasion of the rights of the bishops, who claim to appoint as well as consecrate priests. Some of the bishops have proved refractory. His Grace the Bishop of Carthagená has been exiled for his contumacy! This is an astounding procedure, one would think, for a South American government. But New Grenada is decidedly in advance of all the governments of the Spanish portion of South America.

The Pope has taken this state of things in Grenada very much to heart, and something quite serious threatens to grow out of it. His Holiness is evidently afraid to "excommunicate," or "lay under ban," a whole country or nation, as his predecessors in the olden time did. Nevertheless he holds that he has the *right* to do, as he asserted in his bull against Professor Nuytts, of the University of Turin, last year.

Nor has his Holiness any reason to be content with the government of Sardinia. All attempts at reconciliation have hitherto failed. We apprehend that matters will issue in Sardinia—perhaps also in Grenada—in the confiscation of the property and revenues of the Roman Catholic Church in that country, and the introduction of the mode of their support which exists in France and Belgium, of supporting the clergy by grants from the national treasury, and the taking away from the bishops the "appointing power." The government of Prussia is likely to take the same ground in regard to the Roman Catholic Church in her dominions. So that Rome, though exulting in her present triumphant position in France, Austria, and most parts of Italy, bids fair to have trouble enough elsewhere.

The *Freeman's Journal* of this city gives a glowing account of the recent consecration of a cathedral in Albany, in which Archbishop Hughes took a prominent part. It also has a long notice of the consecration of the *Church of Redemptorists* in New-York, by the same archbishop, on the last Sabbath

in November. We are so convinced that our readers ought to see the long notice of the ceremonies of the occasion, contained in the *Freeman's Journal*, that we think very much of giving it entire as soon as we can. It is a rare document.

WHAT IS THE MATTER?—The Protestant ministers in Boston lately gave a splendid copy of the English version of the Bible to Madame Sontag. The Romanist priests of that city agreed to present a copy of the Douay version. But behold! as they were about to do it, Bishop Fitzpatrick, their suffragan, intervenes and forbids it! What can this mean? Was the Bible not good enough for her, or she not worthy of one? or is he afraid of the *example*? Ah, *that is it, we fear!*

The Right Rev. Bishop O'Connor, of Pittsburgh, has returned from Rome, whither he was sent to carry the "decrees" of the late Council of Baltimore to the Holy See. His Holiness has made some changes (verbal) in the decrees. As respects the erection of the proposed *new sees*, and the nomination of bishops, at latest accounts—nothing had been determined.

THE NEWMAN INDEMNITY FUND.—The contributions to this fund, from our American Romanists, had reached, on the 4th ultimo, the sum of four hundred and ten dollars and twenty-five cents! Dr. Newman has made his grateful acknowledgments for the first £50, (\$250,) which had been forwarded. Up to this writing we have not seen what was the sentence of the court in regard to Dr. Newman, but it has doubtless been rendered by this time. We are curious to see it.

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## View of Public Affairs.

On the 1st day of December the second session of the Thirty-third Congress was opened, and the Annual Message of the President was read in both Houses. Long before this time that important document has been read by every one in our vast country—even in distant California—who takes the trouble to peruse such papers. It contains a full, yet very condensed statement of what concerns the great interests of our country. Certainly no Christian patriot can have read it without great satisfaction, or rather without emotions of gratitude to God for the numerous and incontestible proofs which it furnishes of the great prosperity which this nation enjoys through the Divine benignity. Almost every material interest is steadily advancing. The last year has been a remarkably healthy one, taking the country as a whole. Generally speaking, President Fillmore's message has been well received by our fellow-citizens, and it will certainly produce a good impression abroad.

We record with sincere thankfulness to the Ruler of Nations, that the

difficulty with Cuba in relation to Purser Smith has been adjusted by the acceptance on the part of the Governor-General of the statement under oath, of that gentleman, that he was not guilty of the acts charged against him. That statement ought to have been promptly made at the outset; it would have saved much evil.

We are grieved to learn that another most destructive fire has occurred at Sacramento City, in California, and that an immense amount of property has been destroyed. May these heavy visitations of Divine Providence be sanctified to the inhabitants of that new and growing State. Surely such calamities *ought* to teach men to moderate their desires for the things of this world, and to turn their thoughts more to those "heavenly riches" which abide forever.

The English papers have borne us ample details of the funeral ceremonies of the late Duke of Wellington. The pageant must have been a wonderful one. His remains rest in St. Paul's Church, near those of Lord Nelson. It was fitting that the two greatest heroes of England, (one military and the other naval,) of this age or of any age, should find repose for their bodies side by side in the same great and splendid cathedral. We wish that we could say that they gave evidence that they felt, at least in their latter years, the pre-eminent importance of Christianity as a Divine revelation, and an unspeakable reality. In this respect there is a great contrast between their "latter end" and that of our own Clay and Webster.

"The Empire" is in full operation in France. The *Senatus-Consultum*, defining and arranging the "succession," etc. was duly made by the senate; and the *plebiscite*, (or expression of the popular will,) has been made, and nothing is wanting but the crown. France has, by an overwhelming vote, proclaimed to the world that she is not fit for a *republic*, or even for any thing that deserves the name of *constitutional government*. She prefers *chains* to *freedom*, and she must wear them again, at least till she has obtained that freedom which none but the Son of God can give.

NOTE.—In our next number we shall give, in the miscellaneous department, the essential facts contained in the reports of the Heads of the several Departments of the Executive Government.

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### REV. J. B. RIPLEY.

We are happy to state to our readers that the Rev. J. B. Ripley, who was recently appointed to labor as an agent of the Society in the Central and Northern parts of the State of Ohio, has accepted the appointment and entered upon his work. Mr. Ripley has eminent qualifications for the service he has undertaken, and we doubt not that the Pastors and Churches, in the field assigned to him, will find in him a very acceptable colaborer, in the cause of CHRIST. We commend him to the confidence of our friends there, and ask for him their sympathies and co-operation in the work in which he is engaged. His Post Office address is Cleveland, Ohio.

## Notices of Books.

KITTO'S DAILY BIBLE ILLUSTRATIONS—ISAIAH AND THE PROPHETS. THE MYSTERY SOLVED, OF IRELAND'S MISERIES, THE GRAND CAUSE AND CURE, By Rev. Dr. Dill. NEAR HOME, OF THE COUNTRIES OF EUROPE DESCRIBED, By the Author of "The Peep of Day," etc. SPRING TIME OF LIFE, OR ADVICE TO YOUTH, By Rev. David Magie, D. D. THE MORNING WATCHES AND NIGHT WATCHES, By the Author of "The Faithful Promiser." THE FADED HOPE, By Mrs. Sigourney. DAUGHTERS OF CHINA, By Mrs. Eliza J. Gillet Bridgman.

These excellent works have been recently published by Robert Carter and Brothers of New-York. They can all be recommended with confidence. They are duodecimo volumes in size, beautifully printed, and tastefully bound. They are admirable books for religious people—for all people—to present to their friends at the opening of another year.

Kitto's Volumes are fast becoming Biblical classics, and are invaluable to the student of God's Word. Of Dr. Dill's Ireland we have expressed our opinion in the November and December numbers of our Magazine, for last year. It is worth all the other books on Ireland's manifold "Miseries," and their "Causes" and "Cure," which we have ever seen. "The Faded Hope," "Near Home," and "Spring Time of Life," are admirable books for youth. May they be widely read! We are glad that Dr. Magie is at last becoming an author of books. He ought to have begun long ago; "but better late than never." The "Daughters of China" will be read with interest. It is what was needed to let us know something of the interior life of the Chinese.

HENGSTENBERG ON THE APOCALYPSE, in two volumes, octavo, is another valuable work for which the American public are indebted to the Messrs Carters. This is a work which will be highly appreciated, or we are greatly mistaken; not that we can agree with all the positions of the learned author, but because of the great research which it displays.

PRIVATE LIFE OF DANIEL WEBSTER, By Charles Lanman. PERSONAL ADVENTURES by "OUR OWN CORRESPONDENT" IN ITALY, By M. B. Honan. HISTORY OF ROMULUS, By Jacob Abbot, PARISIAN SIGHTS, and FRENCH PRINCIPLES, seen through AMERICAN SPECTACLES.

These works have recently issued from the press of the Harpers. The "Private Life of Daniel Webster" cannot fail to have an immense circulation, as it deserves. The "Personal Adventures" contains much that is good, and a good deal that smacks of English prejudice. The "History of Romulus" is a charming book, and the "Parisian Sight" is a book full of humour.

PAMPHLETS.—The Rev. Dr. Davidson's History of the First Presbyterian Church in New Brunswick, N. J. is an admirable pamphlet. The Rev. Dr. Van Rensselaer's EULOGY ON DANIEL WEBSTER is an excellent production—patriotic, interesting, discriminating and just.

PERIODICALS.—The HARPER'S NEW MONTHLY MAGAZINE, which has reached the 31st number, is still as interesting as ever, and rather more so. The NATIONAL MAGAZINE, edited by the Rev. Dr. Stevens, is receiving a patronage that is steadily increasing, which it richly merits, containing 96 pages of excellent original and selected matter, numerous embellishments, and well gotten up as to paper, type, etc. It is indeed cheap at \$2,00 per annum. Dr. Van Rensselaer's PRESBYTERIAN MAGAZINE is conducted with ability, and must be interesting to those for whom it is mainly intended.

# Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE  
MONTH ENDING 10th DECEMBER, 1852.

<b>MAINE.</b>		<b>Watertown, S. S. Asso.</b>		6 79
Washington, Calvin Starrett,	\$1 00	"A Friend in conn."		50 00
<b>NEW HAMPSHIRE.</b>		Colebrook, Osborn Stillman, an.		3 00
Winchester, Calvin Lyman,	1 00	Farmington, "A Friend,"		2 00
S. New Market, Cong. Ch. and Society,	11 00	Waterbury, I. W. Abbott,		1 00
<b>VERMONT.</b>		Stonington, Mrs. Lucy Dearborn, in part to make her grandson Sam. F. Mathews of Marlow, L. M.		10 00
Berlin, Sophia Hobart,	2 00	Maria Hart,		4 00
<b>MASSACHUSETTS.</b>		S. Windsor, 1st Ch. Society,		16 00
Beverly, R. W. G. G.	1 00	<b>NEW-YORK.</b>		
Stockbridge, Estate of Mrs. Abigail Willard,	50 00	Hammonds Port, Presb. Ch. to constitute in part Sam. Mills Day L. M.,		15 21
Pittsfield, Walter Tracy,	7 00	Ithaca, Presb. Ch.		42 00
Brighton, Ev. Cong. Ch., a balance in full to make Dea Asa Hunting L. M.	27 60	Ref. D. Church,		16 38
Westfield, W. C. Goldthwait,	5 00	Bapt. Church,		1 14
Braintree, Cong. Church,	30 00	Friendship, by Rev. A. Kidder (add.)		2 00
S. Braintree, Cong. Ch. in part to make Rev. Wm. B. Hammond L. M.	12 00	Jamestown, Cong. Ch. to constitute Rev. Sylvanus P. Morain in part L. M.		14 56
Weymouth, Union Ch. of Braintree and Weymouth to make Dea John Nash L. M.	32 50	Honeoye Falls, Presb. Ch.		15 43
North Weymouth, 1st Cong. Ch.	14 20	Geneva, Presb. Ch.		84 88
Shrewsbury, Cong. Ch. in part to make Lucius S. Allen L. M.	24 22	Binghamton, Presb. Ch., Rev. H. E. Pratt (\$5 in part of Mrs. Henry Mather L. M.)		72 00
Randolph, A Friend \$1; Cong. Ch. \$30.33,	31 33	Waterloo, Sarah McClung,		1 00
Boston, Rev. Geo. H. Hastings,	1 34	Palmira, Caroline M. Horton,		1 00
Wenham, Cong. Ch. in full to make Rev. Jeremiah Taylor L. M.	15 00	Jeddo, Ab. Spear,		2 00
Lunenburg, Ev. Cong. Ch.	1 50	Yonkers, Presb. Ch., Wm. L. Atwater, H. A. Underwood, Rev. W. C. Foote, Rev. D. Henry Miller,		130 00
Enfield, Ben. Soc. by Rev. R. McEwen,	50 00	Bapt. Church,		7 00
Brookline, Harvard Ch. to make Rev. Matson M. Smith L. M.	46 96	Andes, Wm. Ludlow,		1 00
Wrentham, 1st Cong. Ch. (a balance),	18 25	Upper Jay, E. M.		1 00
Chelsea, Winnisimmet Ch.	84 20	Lady,		10 00
Broadway Ch.	27 12	Elba, Cong. Ch. to constit. Harlow Parker L. M. \$30; "A friend" to constit. ——— L. M. \$30,		60 00
Spencer, Cong. Ch. \$13.89; M. F. Ch. \$3.	16 89	Wilson, R. C. Holmes,		2 00
Chesterfield, Two Female Friends,	2 00	York, John McCleary in full L. M.		10 00
East Falmouth, Dea. Benj. Hatch,	5 00	Port Jervis, S. St. John,		1 00
Long Meadow, G. M. Burbank,	1 00	City, Dr. Marcellus' Ch.		28 91
<b>CONNECTICUT.</b>		A. T. Briggs,		5 00
Mansfield Centre, Sab. S. Class,	3 00	Sing Sing, Presb. Ch. (add.)		1 00
A Friend,	2 00	Durham, Ch. and Congreg., Linus H. Fellows pastor, to constitute widow Rebecca Sutton L. M.,		30 00
West Haven, Cong. Ch. and Soc.	32 06	City, Stuart Brown, Esq., for the Spanish Miss.		20 00
Torrington, Cong. Ch. and Soc., Alpheus Hodges and Phineas North, A. M. \$6;		"Anonymous," A Lady for the Spanish Miss.		15 00
Rev. J. A. McKinstry, part L. M. \$15.75,	21 75	Harlem, Presb. Ch. Thanksgiving Collec.		20 25
Deep River, Ladies' Mite Society in J. A. Clark's Cong. Ch., Mrs. Geo. Spencer Treas.	11 00	Fayetteville, Presb. Ch.		18 27
New Haven, North Church, additional, W. Johnson, Esq. A. M.	20 00	Bapt. Church,		5 32
Middletown, North Cong. Ch. (Rev. Dr. Crain's) Barzillar Sage, James North, Mrs. Comfort Starr, B. D. Sage, Mrs. Barnes, Mrs. Whittlesey, Mrs. N. Boswell, "A Friend," Mrs. Josiah M. Hubbard, each an. \$3; Raymond Mather, P. L. Gleason, each an. \$4; E. G. Hubbard, Dea. Evan. Davis, Rob. P. Rand, Mrs. Eliza, A. Ward, Dan. R. Benham, each an. \$5; Adnah Johnson (per hands of D. Benham), an. \$10; Dea. Henry S. Ward, \$15; others \$21.50,	106 50	Skeneateles, Presb. Ch.		7 00
South Cong. Ch. (Rev. Dudley,) Mrs. Birdsey, Miss Lucia Birdsey, Nath. Bacon, Esq., Rev. Mr. Dudley, each an. \$3; (of which \$7 completes the pastor's L. M.)	19 00	Pompey Hill, in part,		5 74
New Preston, Mrs. Whittlesey,	5 00	Otisco, Cong. Ch.		22 16
		Vesper, Bapt. Ch.		1 13
		City, B. L. Kipp,		5 00
		Bernhard Bay, H. N. Bernhard,		2 00
		City, A Friend,		1 00
		Castleton, Cong. Ch.		18 00
		Vernon, M. E. Ch.		14 03
		Presb. Ch. Rev. S. Hawley,		23 00
		Geneva, Presb. Ch. add.		10 00
		Rushville, M. E. Ch. in part \$11; Presb. Ch. in part \$23.18, to const. Rev. J. Wesley Wilson L. M.		33 78
		Medina, Presb. Ch. in part,		15 04
		City, James Brown, Esq.		50 00
		Herkimer Co. A Female Friend,		1 00
		Brooklyn, Rev. Hermann Garlachs,		8 50
		Hudson, Maria Decker,		1 00
		Harlem, Winfred Gilchrist,		2 00
		Havana, Chas. Goodrich,		1 00
		Fultonville, Donnine,		10 00

Brockport, Lydia Gifford, in addition to  
\$30 before, making \$60 in all, in part for  
Directorship for life, . . . . . 30 00  
City, 7th Presb. Ch. . . . . 48 50

## NEW-JERSEY.

Metuchen, Presb. Ch. to constit. Rev. Rob.  
S. Finley L. M. . . . . 30 00  
Smith Bloomfield, to constitute him-  
self L. M. . . . . 30 00  
New Brunswick, Presb. Ch. (of which \$10  
from "A Friend," N.Y.) to constit. —  
L. M. . . . . 38 00  
Cedarville, Presb. Ch. . . . . 21 21  
M. E. Church, . . . . . 9 67  
Fairton, M. E. Church, . . . . . 10 00  
Bridgeton, M. E. Ch. Commerce-st. in part  
(\$30 of which to const. Rev. J. S. Swaim  
L. M.) . . . . . 36 75  
2d Presb. Ch., . . . . . 11 50  
Bapt. Ch., \$30 of which to constitute  
Rev. W. E. Cornwall, L. M. . . . . 36 31  
West Bridgeton, M. E. Ch., in part, . . . . . 4 42  
Millville, Bapt. Ch. in part, . . . . . 2 93  
Presb. Ch. in part, . . . . . 11 11  
St. Georges, Presb. Ch. in part, . . . . . 16 00  
Delaware City, M. E. Ch. . . . . 6 30  
Sparta, Presb. Ch. . . . . 11 00  
Hardison, North Presb. Ch. in part, . . . . . 5 50  
Newark, German Ch. . . . . 2 00  
Mendham, Presb. Ch. to constit. Rev. Thos.  
S. Hastings L. D. . . . . 102 69

## PENNSYLVANIA.

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Canonsburgh, Presb. Ch. of Charities, per  
Wm. Ewing, . . . . . 15 00

## VIRGINIA.

Fredericksburg, A few Friends, . . . . . 27 87

## NORTH CAROLINA.

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Fowles L. M. . . . . 31 00  
Thos. W. Tobey, . . . . . 1 00  
Fayetteville, Presb. Ch. to make George Mc-  
Neill L. M. \$3 of which by Wm. Bell for  
Waldenses, . . . . . 30 51  
Baptist Ch. . . . . 10 67

## GEORGIA.

Augusta, Presb. Ch. in part, Josiah Sibley  
to make Mrs. Sarah A. Sibley L. M., \$30;  
Charles J. Jenkins, himself L. M. \$30;  
others (\$20 for Home Field) \$175.50, . . . . . 235 50  
Mrs. Emily H. Tubman, L. M. . . . . 30 00

Others, . . . . . 12 00

## TENNESSEE.

Sparta, James E. Manning, . . . . . 1 00  
Shelbyville, Rob. Mathews for the Vaudois, . . . . . 5 00

## KENTUCKY.

Danville, D. A. Russell, . . . . . 4 50  
Louisville, 1st Col. Bapt. Ch. . . . . 5 00  
M. E. Ch. Shelby Soc. . . . . 9 15

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1st Presb. Ch. O. S. add. . . . . 50  
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Bapt. Ch. . . . . 3 33  
M. E. Ch. . . . . 5 66  
W. H. Manwaring, An. M. . . . . 5 00  
Dr. Ritchey, . . . . . 1 00  
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Cincinnati, Nathaniel Sawyer, Esq. 48  
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Mead, . . . . . 11 00  
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1st Ev. Luth. Ch. . . . . 25 00  
Hamilton, 1st Presb. Ch. O. S. which con-  
stitutes Rev. Chas. Sturdevant L. M. and  
Mrs. L. D. Campbell, Mrs. J. Scott, and  
Mr. John H. Shuey, An. M.'s, . . . . . 42 50  
1st Bapt. Ch. . . . . 5 10  
1st Ev. Luth. Ch. . . . . 4 08  
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One Box of Clothing received from Uniondale,  
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ERRATA.—In our last, for Rev. J. Cram, Attle-  
boro, Mass. read Rev. J. Crane.

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